

# *the Instructor*

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# the Instructor

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Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.  
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

Shown on the cover is a picture of the famous "This is the Place" monument at the mouth of Emigration Canyon, east of Salt Lake City. Here, under the direction of their teachers Mrs. Anna Clark Bergendorff, and Clifford C. Edmonds, also Lorenzo B. Summerhays, first assistant superintendent, the First and Second Intermediate classes of the Wasatch Ward, Hillside Stake learn by doing! (Read "The Heart of Teaching," page 196 this issue.)

The proper study and explanation of this monument will give to your students a never-to-be-forgotten lesson in Church History. The children may study the inscriptions, and talk over incidents leading up to the history-making statement Brigham Young uttered on this historic spot more than a hundred years ago.

Photo by Ray G. Jones

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# PATRIOTISM— WHAT DOES IT MEAN?

*Editorial*

*By Milton Bennion*

THIS term has been historically associated with national defense and, therefore, commonly celebrated with military parades and, for children, display of fire crackers, the juvenile equivalent of guns. The loss of life and limb resulting from this practice has very properly led to widespread prohibition of this form of patriotic display.

If the day ever comes, as predicted by Isaiah, when "nation shall not lift up sword against nation, neither shall they learn war any more," certainly celebrations will then be symbols of peace. At present there can be no justification for war except as a means of national defense, never as a means of aggression or suppression of human rights as listed in the American Declaration of Independence.

Loyalty is a broader term that may include all the values of patriotism, and much more than has commonly been associated with merely love and defense of one's country. A person may, and should be, loyal to his family, his local community, his nation, to God and to all fellowmen. Loyalty to God, in any intelligent use of that term, will be a guarantee against loyalty to the evil that breaks loose in men and nations.

There is a hierarchy of loyalties no one of which should interfere with any other. In fact, each should strengthen the others. That is the lesson that should be taught to the youth of all nations. It can be reinforced by the best principles of all religions that aim to be universal. The "Golden Rule" in some form or other, for

instance, is a characteristic of all the great historic religions—Hinduism, Buddhism, Confucianism, Zoroastrianism, Judaism, and Christianity; but the adherents of these religions are too much given to quarreling over their theological differences and neglecting the brotherly qualities upon which, as children of God, they might well agree, and thus help to bring about the reign of peace and universal good will.

Individual churches may adhere to their own theological doctrines, and their own chosen methods of caring for the welfare of their members, but this should not stand in the way of cooperation, whenever feasible, on a wider scale within each community. In some things this may be largely local; in other things, to be effective, it must be nation-wide or world-wide.

The Church of Jesus Christ of Latter-day Saints is of necessity world-wide in its scope. It cannot be a national Church nor a Utah Church. The twenty-fourth of July may be observed wherever Latter-day Saint people reside because it represents the beginning of an era in Church history when this people, after being driven from one location after another, found a refuge where they might develop in peace, and from which they might expand to distant parts of the world, as they are now doing.

This "disbursement of Israel" seems now to be another stage of Church history, one that calls for some readjustments in our thinking and acting without change in our fundamental basic principles.

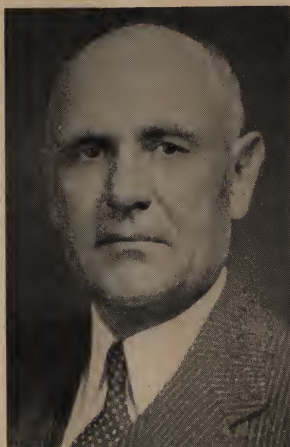
# PRESIDENT STEPHEN L RICHARDS

*By Milton Bennion*

I became acquainted with Stephen L. Richards about fifty-five years ago when we were fellow students at the University of Utah. He was a very capable student and evidently earnestly preparing for admission to a university law school, for which in those days Latin was either required or recommended.

In 1900 he was married to Irene Smith Merrill, a granddaughter of President George A. Smith, associate of his grandfather Dr. Willard Richards as counselors to Brigham Young. Not to be without pioneering experience after the manner of their distinguished ancestors they celebrated their honeymoon by setting out for Idaho in a loaded wagon, drawn by a four-horse team, to settle on a large tract of land owned by Stephen's father and other relatives. The cabin in which they were to live had a dirt roof. When the rains descended in flood proportions the young couple was protected from the dirt-laden leakage by a large umbrella. If they were cooking it was in use over the stove. If they were dining they put it over the table, and if they were sleeping it was over the bed. The first project was to build a log cabin with a shingled roof. The bridegroom had to leave his bride alone while he went to the mountains to get logs. This was a bigger job than he had anticipated and kept him away all night. His bride was entertained by the howling of coyotes and the thought that the Indians in that region were not hostile. They spent more than two years thus pioneering. Part of this time he was principal of the Malad High School.

Stephen L's life long enthusiasm for the Latter-day Saint ideals of the family was registered in the fact that their son Lynn S. and daughter Louise were born during this early



PRES. STEPHEN L RICHARDS

pioneering period. They went with their parents to the Michigan Law School the year following. The family spent two years there. The father then transferred to the newly established law school at the University of Chicago while his family returned to Salt Lake where another daughter, Lois, was born. Her father didn't see her until she was nine months old. Ultimately their family consisted of four sons and five daughters of whom three sons and four daughters survive.

Stephen L graduated with distinction, highly commended by his dean who has been one of his close friends ever since. He very soon became well established in the legal profession and, at the same time, in Church work as a member of the Deseret Sunday School Union General Board. Upon the retirement of

George Reynolds from the general superintendency of the Sunday Schools Stephen L Richards was appointed to serve with David O. McKay as assistants to President Joseph F. Smith, General Superintendent. They continued to work together in that capacity until the death of President Smith. After that they were associated as superintendent and first assistant until after Brother McKay became a member of the First Presidency and Brother Richards senior advisor to the Deseret Sunday School Union. From this position he was released when he too became a member of the First Presidency.

Brother Richards was a very faithful and efficient Sunday School official. He took his turn in conducting the board meetings and taking part in the round table discussions, a common method of procedure. In case of out of town conventions he often took a carload of board members in his auto and returned with them after adjournment of the convention. This traveling was generally over dirt roads and before recent safety devices were available. I recall one such trip when one or more flat tires in Parley's Park, near midnight, was the occasion of setting up a mechanic's shop by the light of a sagebrush fire while Superintendent Richards as chief mechanic made repairs; then, after midnight, drove over the very winding roads down Parley's Canyon to safety in the Salt Lake Valley.

During the major portion of this time he was also performing his duties as a member of the Quorum of the Twelve; several of the apostles were members of the Sunday School General Board. With the multiplication of stakes and missions it was found best to release general author-

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THE INSTRUCTOR

# ELDER MATTHEW COWLEY

*By Milton Bennion*

ELDER Matthew Cowley, recently appointed to serve with Elder John A. Widtsoe as advisors to the Sunday School General Board, is properly rated as one of the greatest missionaries of this generation of Latter-day Saints. In recent years he presided over the missions extending from Japan and the coast of China across the Pacific to the continent of North America. From this major responsibility he was released a few months ago to serve with his fellow apostles at church headquarters, and from there to visit stakes and missions to supervise their work.

His missionary work began when he was sent to New Zealand at age seventeen. He labored there for five years and was released at the end of World War I. On his return to Salt Lake City he attended the University of Utah for one year, then went to Washington D.C. to study law and public finance. While there he was employed by Senator Smoot as a special assistant to the United States Senate Finance Committee. He also served as Superintendent of the Sunday School in Washington D.C.

He graduated from George Washington University with the degree Bachelor of Laws and returned to Salt Lake City to practice his profession. In the early years of his professional practice he served as Assistant County Attorney, and one term as County Attorney. He was active in politics and served one year as President of the Republican Club. He taught classes in the M.I.A. and the Sunday School, and for one year was a member of the Wells Stake Sunday School Board.

In 1938 he was called to preside over the New Zealand Mission. His through mastery of the Maori language in his early youth, his sympa-



ELDER MATTHEW COWLEY

thetic understanding of the people, together with his gospel scholarship, qualified him in eminent degree for the position to which he had been called by the Presidency of the Church. His love of the people, and his interest in everything that pertained to their welfare was rewarded by their love and confidence and eagerness to do everything they could for him. They rejoiced when he was called to the apostleship, although sorry to lose him from their immediate presence. They took it as a great reward to them when he was, in a rather brief time, sent back to preside over all the Pacific Missions. The fact that most of these were branches of the Polynesian race with closely related languages made it easier for President Cowley to meet all of them effectively as he toured the missions.

He had mothers, after the Poly-

nesian custom, wherever he went. They were happy to do everything that was in their power for his convenience and comfort after his frequent rugged and sometimes perilous voyages from one mission to another. In return he gave them and their people inspiration toward higher standards of religious living. His service was also highly appreciated by the Japanese people in the Central Pacific Mission.

His counsel will be appreciated by the General Board and by all workers in the Latter-day Saint Sunday Schools.

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PRESIDENT STEPHEN L. RICHARDS

*(Concluded from page 194)*

ities from membership on auxiliary boards.

In recent years President Richards and his wife have toured the missions of South America and the European missions including associated organizations in Syria and Palestine. As a representative of the Church Brother Richards, with his wide business experience and legal training, has had much to do with the financial affairs of the Church and the business organizations it controls, this without detracting from his service as one of the chief spiritual leaders of the people.

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"... But whosoever will be great among you, shall be your minister.

And whosoever of you will be the chiefest, shall be servant of all."

—Mark 10:43-44



# THE HEART OF TEACHING

By Lorenzo B. Summerhays

THE Great Teacher emphasized that the first of all of the commandments is to love the Lord. The teaching of this truth is the fundamental purpose of the Sunday School, and it should be the background of every Sunday School lesson; for the burden of the Scriptures is that he who loves the Lord will keep his commandments. The truly deep aim of teaching is not merely the training of the mind, but it includes the emotional stimulus of the heart that urges devotion to righteousness.

The Sunday morning class may apparently result in successful mental learning, but it may often fail to create in the heart of the child a love of and obedience to the message of the lesson. For instance, the writer had a personal friend who in his younger years had regularly and studiously attended church. He was well-versed in the teachings of the gospel, more so than most lay-members of the Church; but he did not obey the commandments because he did not have the love of God in his heart. If teaching is to result in fine character development, the teacher should become more intimately acquainted with the students than is ordinarily possible in the formal Sunday morning class period; and other contacts should be made with the students during the week both individually and in the class group. Much good can come from such additional association.

Students who are not attending Sunday School regularly will often participate in parties when they will not attend class, and such participa-



EXCURSIONS FILL THEIR HEARTS  
With Understanding

tion usually encourages class attendance.

On parties, outings and excursions students tend to act naturally, and fun and relaxation are expected. Under such conditions the teacher can observe the interests and aptitudes of each of his students. He will learn how to handle and use the leaders and discover ways in which to bring those who are retiring and difficult into activity. The wise teacher will constantly be on the lookout for those traits in each child that should be developed and work on the premise that every child can do something well. Activities will be planned in which each child can display his ability and will thus be made to feel his importance and that he really "belongs."

The students will begin to realize that the teacher is a good sport and is trying to help them. There will develop the friendliness so desirable in good teacher-pupil relationships.

The personal interest that is manifested by the teacher for each student will stimulate the proper mental and emotional attitudes so necessary for class spirit and successful teaching.

But more important than any of these, many practical lessons can be taught as actual incidents occur on group outings which may deeply impress the hearts of the students, for standards of fair play and living as interpreted by the Church are more effectively taught by experience than by classroom discussion. This of course presupposes that the teacher himself is thoroughly grounded in doctrine, wise in its interpretation and application, and that his own life is worthy of emulation by his students.

Entertainment, however, should not be the main aim of the out-of-class activities. Each project should be planned to result in the definite religious growth of the students and their regular and earnest participation in church activities. The following is an interesting example illustrating this point:

Sister Ann Clark Bergendorff, whose class is included in the group picture accompanying this article, had a student who attended class infrequently and who appeared disinterested in class work as such. This lad, however, joined with the class on a baptismal excursion to the Temple. He was so impressed thereby that when the Sunday School superintendent asked for a volunteer to give a two-and-one-half-minute talk on this activity, this boy volunteered and gave the talk. Among other things he said, "What a wonderful thing it is to think that this class has perhaps brought one hundred and forty new converts into the Church." The excursion to the Temple touched the heart of this boy as no teaching of the mind

Mr. Clifford G. Edmunds, teacher of the Second Intermediate First Year Class, and Mrs. Ann Clark Bergendorff, teacher of the First Intermediate Second Year Class, with the cooperation and assistance of Lorenzo B. Summerhays, First Assistant Superintendent of the Wasatch Ward, Hillside Stake, enjoy with the children the thrill of a class excursion to "This is the Place" Monument as Clifford G. Edmunds presents a descriptive story.

could have done, and brought into regular attendance and activity a fine personality who had been difficult to reach.

As previously suggested lessons are more thoroughly impressed by experience than through class work. In a lesson, for example, on "What it means to be a Latter-day Saint," a class visit to the Pioneer Monument at the mouth of Emigration Canyon could be intensely effective. On this historic ground the teacher could discuss the ideals of the Pioneers. He could describe their courage and devotion to a great cause and illustrate how they traveled as depicted by the monument. He could point out the uncultivated mountains which the Pioneers traversed and contrast the beauty of the valley below with the lonely wilderness they beheld on that memorable day in 1847. The student could see before his eyes the accomplishments of the Pioneers resulting from their devotion and would come to understand that his should be a similar measure of devotion. For a time he could almost believe that he himself was a Pioneer and that much was expected of him. His heart could perhaps be filled as was that of a member of one class who, upon returning to the chapel after attendance at a ward activity, quietly remarked, "Well, here we are back at the chapel. I do love this place!" One who has such a heartfelt feeling for the House of the Lord certainly has the love of God in his heart and has learned the art of religion in life. Such a one will not be easily enticed away from his religious devotion and obedience to the commandments.

Marden in his book, "Pushing to the Front," quotes Gladstone as saying, "what is really desired is to light up the spirit that is within a child.



CLIFFORD G. EDMUNDS DIRECTS ATTENTION  
To Figures of Interest on "This is the Place Monument"

*In some sense and in some degree, there is in every boy and girl the material of good work in the world; in every child, not only in those who are brilliant, not only in those who are quick, but in those who are stolid, and even in those who are dull or who seem to be dull. If they have only the good will, the dullness will day by day clear away and vanish completely under the influence of the good will."*

Marden also gives this important paragraph from the writings of A. H. K. Boyd. "There are important cases in which the difference between half a heart and a whole heart makes just the difference between signal defeat and a splendid victory." Students should be so thoroughly trained in this thought that their whole

hearts will be earnestly devoted to becoming truly noble men and women, and teachers should give their whole hearts for splendid victories in developing students in the love of God for this is the heart of teaching.

(A word of caution should here be given. The parents should be interested in and be cooperative with the activities that are taking place, also these activities should be coordinated with those of other organizations in the ward and as far as possible with those of the grade and other schools. Today perhaps there is too much rather than too little activity, and careful thought should be given to this problem as it pertains to all of the activities of the child in the ward, school, and family.)

## Advancement Comes to Board Member in Educational Field

DR. A. LeRoy Bishop, Chairman of the First Intermediate Department of the Sunday School General Board, instructor of elementary arithmetic methods, and superintendent of student teaching at Los Angeles State College, has recently been elevated to the position of Coordinat-

or of Elementary Education. At the present time he is going through an orientation period, but will assume his position at the beginning of the fall semester.

Dr. Bishop's educational background is interesting and colorful,

and his varied experiences in the field of education is of great value to the Sunday School organization throughout the Church.



A. LeROY BISHOP



# PILGRIMS OF THE WEST

By Dr. Howard R. Driggs

LANDS they made to blossom, industries they founded, homes, schools and churches they built are valued parts of our pioneer heritage. The gifts beyond price, however, are in the sterling character they developed, the gospel they exemplified in daily life, and in their homespun sayings filled with wit and wisdom.

How can these treasures be passed down through the coming years? Monuments of stone and bronze are impressive reminders, but choice stories from the lives of our Pioneers are more intimate and lasting.

The great truths of the gospel and knowledge of the ministry of the Savior were preserved for us through the work of Matthew, Mark, Luke and John. What did these inspired followers of the Master do except to tell the wondrous story of his life and keep for us his words. We are deeply indebted to these men, and to the Apostle Paul, a great interpreter of the gospel.

## *Highlights in Epic Story Sequence*

For more than a hundred years the world has seen the rise of the Church in the latter days. Its story in the main is a series of events of spiritual significance beginning with the appearance of God the Father and his Son to Joseph Smith in the grove near Palmyra, New York. Following like links in a golden chain, came other dramatic events—the visit of Moroni, the golden plates, the Book of Mormon, the organization of the Church, the first mission to the Indians on the frontier, Kirtland, Ohio and its temple, the night in Liberty Jail, Nauvoo the Beautiful, and Carthage, Illinois.

Then came the exodus of the Saints from the Father of Waters to the valleys of the mountains; the struggle through sleet and mud across the unbroken hills of Iowa,

Garden Grove, Mount Pisgah and Kaneshville; a heart-warming welcome from Pottawatomie Indians for fellow exiles; calling of the Mormon Battalion; Winter Quarters; the home-seeking Pioneer vanguard, and "This is the Place." What an epic of truly American cast and spirit was enacted by these pilgrims of the west.

*"What sought they thus afar?"*

*Bright jewels of the mine,*

*The wealth of seas, the spoils of war?"*

*They sought a faith's pure shrine."*

What they wanted was a place no one else desired, where they could work and worship in freedom. Brigham Young made history with two outstanding decisions—first on the Green River, where he ruled against Sam Brannan's plea that they go on to California, and second, when he brushed aside Jim Bridger's warning not to settle in the Valley of the Great Salt Lake. In accepting the challenge of the vast arid west, he and his courageous followers became founders of a new homeland and played major roles in placing new stars in the flag.

## *The Treasure House of Stories*

How can our boys and girls hear and appreciate the story? Some of us whose parents and grandparents were covered wagon pioneers heard it around the firesides. There were no moving pictures, radio or television then. Unfortunately, there were no recording devices to take the stories, and few wrote them. However, some of the pictures and relics of those days have been carefully preserved and treasured, and a number of true-to-life stories have been written of such classic quality that they are being read and reread by boys and girls as well as the older people today.

It is not easy to find really good stories. A placer miner may have to work over a ton or more of sand and gravel to discover a nugget or a bit of gold dust; so with the search for stories of abiding interest in our pioneer lore.

The rich fields sketched in the preceding paragraphs, on the founding of the Church and the exodus, have already yielded a wealth of stories that will never grow old, and like riches are yet to be found in the epic conquest of the west. Remember that pioneering did not close with the coming of the home-builders into the Valley of the Great Salt Lake. That was just the beginning of another phase of the developing story. It expanded throughout the valleys in the mountain realm. Some of the towns founded in those earlier days have already observed their centennials. Like commemorations are being held this year in both northern and southern Utah. These celebrations offer opportunities for gathering relics, pictures and legends. Every town and every home has its keepsakes, its fading letters and pictures of historic worth. Some pioneers who have grown up with the communities still carry first-hand recollections of value. Encourage the search for these riches.

## *The Artistry of Good Story Telling*

The next step is to help the good stories tell themselves. Artistry is at its best when it does not become too apparent, when the artist keeps the picture to the fore. Mark Twain, speaking of the story of *Joseph and His Brothers*, as one of the greatest, said that a reason for its excellence was that the author of it is completely hidden. Let the native grain of the story worth telling be its own adornment. Stories of the Bible and



the best of folk tales are good patterns.

Someone has said, "A thought belongs to him who tells it best." Likewise, a tale will live for the one who tells it best. The greatest of our stories were lived before they were written and therein lies the vital import of the legends of our Pioneers. They were really lived, and a writer or a storyteller must relieve them to tell them most convincingly.

It has been an enriching experience to listen to those who lived through the covered wagon days, and the times when our settlements were being developed. What they told might be a rambling recital of facts, but often would come a real story perhaps of Indians, lost animals, home heroism, mother love, a life-lesson well taught, or stories of

fun which impressed on the mind of the listener the character of the men and women, the boys and girls that lived the history.

Teachers will do well to make personal story books include not only tales of the Pioneers, but those of current interest. Papers and magazines frequently offer anecdotes of value. Think back over your own life for stories that are appropriate.

#### *A Life Lesson Well Taught*

A youthful experience of the writer will add concreteness here. It happened during pioneering days in Idaho when a companion and he were hauling freight from Eagle Rock (now Idaho Falls) into the Teton Basin. Just before sundown, as they were driving toward old Market Lake, they came to a place where the Snake River had overflowed and made a slough almost to the railroad grade. The companion managed to keep his two horses and the wagon on drier ground near the grade and pulled through. The writer, handling a four-horse team, went into the deeper water and was stopped by the mud. The boys tried six horses, but they wouldn't pull together so all they could do was to camp for the night.

Next morning they unloaded all the goods from the mired wagon,

except a mowing machine in the back. The six horses were given another chance, but to no avail. Discouraged and bewildered the boys sat, trying to think of a way out. Just at this time a surly-faced young man drove up, looked them over, and drove on.

Then along came an Idaho pioneer driving a stout bay team. He drew up and said cheerily, "Hello boys, you're in a fix ain't ye? Here, unhook them little horses of yours and let's give mine a chance."

While the boys moved their teams out of the way, the stranger had unhitched his team and was ready. "Now take this shovel," he directed "and dig some of the mud away from the wheels."

This done, he backed his big horses gently into the water astride the tongue, and they hitched them to the stalled wagon. When all was ready, he spoke to his team. Their muscles moved in response, and the wagon was out of the mud on the dry road.

As the boys helped their new friend get his fine horses hitched again to his wagon they asked, "What do we owe you for this good lift?"

"Owe me? Owe me?" he echoed. "Oh, help out the next fellow you

find in the same fix," and away he drove whistling.

#### *A Silent Sentinel*

Stories of our Pioneers have universal appeal. The grave of Rebecca Winters, near Scottsbluff, Nebraska, has become something of a national shrine. On two occasions members of the American Pioneer Trails Association have been taken on a special Burlington train to this grave marked by the old wagon tire. By it stands a monument of Utah granite on which are inscribed the words:

*"And should we die before our journey's through,  
Happy day! all is well!  
We then are free from toil and sorrow too;  
With the just we shall dwell."*

President Heber J. Grant told at one time of how word of the discovery of the grave was brought to him when Oscar Winters, son of Rebecca, and father of Augusta Winters Grant, just happened to be visiting him.

For about sixty years this wagon tire, half buried in the grave, had kept a record of the spot and still bore the inscription, "Rebecca Winters, Age 50." Herd boys and pioneers of the Platte Valley knew of it,



PIONEERS PASSING OLD DEVIL'S GATE, WYOMING



"REBECCA WINTERS AGE 50"

but not until surveyors of the Burlington Railroad came upon it, while they were laying out a line along the old Mormon Trail, was it given public notice.

"When we came upon the tire arching above the grass," the leader of the surveyors once told the writer, "and read the inscription, we knew it must be the grave of a Mormon mother. We wired the *Deseret News* in Salt Lake, the story was printed, and a letter of thanks came back to us telling who the mother was. Well, we went back a few miles and changed the survey to miss the grave."

Mary Grant Judd told the members of the American Pioneer Trails Association, who had gathered at the sacred spot to pay tribute to pioneer mothers, that Rebecca Burdick Winters, her great-grandmother, was a true Daughter of the American Revolution. Her father being Gideon Burdick, one of the drummer boys who was with George Washington when he crossed the Delaware.

On another occasion, at a similar meeting, Ellis Shipp Musser told the story of the tire that marks the grave and how William Reynolds, her grandfather, had picked it up along the trail and carried it in his wagon. When Rebecca Winters passed away, he took the tire and spent part of the night using a cold chisel to make the inscription. His little daughter, Ellis, who afterward became Dr. Ellis Reynolds Shipp, held a candle for her father while he did this loving service.

#### Universal Interest

A few months ago a Japanese leader, Hidesaburo Kurushima, President of the Dowa Mining Company, was introduced to the writer. He wanted to help his people get closer

to the story and spirit of America. After being presented with copies of the American Trails series, he studied the brochures and followed some of the historic trails. At the end of the Mormon Trail, he found Salt Lake City, and stayed there for a time learning of the Pioneers.

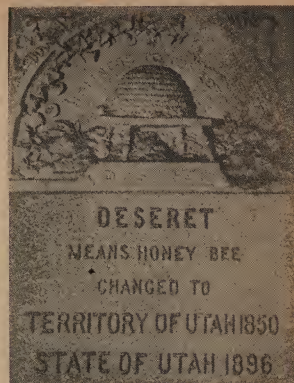
After he returned to Tokyo, he completed and published, in Japanese, a book of his travels. It was from the pioneers, he felt, that the true meaning of America could be best understood.

His admiration for their work and worth was warmly expressed. Since then a request has come from one of the leading publishing houses of Japan for permission to publish some of the brochures, including the one on the Mormon Trail. The book will soon appear in Japanese.

#### A State Tribute

One other experience of national moment was the dedication of the Utah Stone in the Washington Monument, on January Fourth of this year, which lifted into the clear the story of the old Deseret Stone.

Hardly a year had passed after the vanguard under Brigham Young entered the Salt Lake Valley, when the cornerstone of this magnificent



UTAH STATE MEMORIAL STONE

monument was laid, President Polk officiating. Then came a call for all Americans to participate in its erection. Utah was among the very first to respond to this call. Immediately after its organization as a Territory in 1850, a fine stone from the Temple Hill at Manti, Utah was prepared. On it was carved *Deseret*, and a *Beehive*, also *Holiness to the Lord*.

This stone, a gift from our Pioneers who revered George Washington, was taken nearly 2,500 miles by wagon to our National Capital and placed in the great monument. For nearly a hundred years it has borne silent tribute to the Father of Our Country.

Naturally, there was some deterioration of the stone and the design on it. The word *Deseret* was not understood by most who saw it. For this reason it was decided to supplement the old stone with another of Utah granite. This was set beneath the first sent by the Pioneers and with official ceremonies this new stone, a gift from the boys and girls of Utah, was dedicated ninety-eight years later.

"There is vital meaning for America and all the world in the words and symbol carved on this weathered old stone," said the writer on that occasion. "*Deseret* means *Honey bee*; this and the beehive mean *work, thrift and cooperation*. *Holiness to the Lord* means *Reverence and Righteousness*. These stones stand for what has made and what will save America: *Unity, Faith, and Work*—watchwords of our Pioneers, the Pilgrims of the West."

#### TO A PIONEER CHILD ON THE TRAIL

COME, now, the trail winds far ahead;  
Walk here, close by my side.  
See how the left ox drops his head  
As if a hurt to hide.

How long? Oh, I think it must be  
A thousand miles or more  
Before we reach the mountain tops  
Or see the western shore.

Around this knoll may be a spring,  
And cooling shade. Who knows?  
Look at your feet; see how the dust  
Spruts up between your toes.

But why? Because we must find peace,  
A place we can be free;  
Fret not; the Lord is guiding us;  
He knows the place, you see.

There now; we can make camp right here,  
Another day is gone;  
Go wash, and eat, and then to bed;  
Come sunup, we march on.

—Mable Jones Gabbott

(See map inside Back Cover)



# TRICKS OF THE TRADE



By Joseph W. Richards

## Classroom Organization

It has been observed by the writer that many Sunday School teachers have the idea that all they have to do is enter their classrooms and start teaching. Organization will take care of itself. In such cases these teachers work in hopeless situations. The behavior problems that develop contribute to an undesirable class environment. Before a favorable learning situation can exist the group must be well organized and the individuals know what is expected of them. This can only be achieved by some advanced planning on the part of teachers.

To help you improve your classroom organization the following suggestions are offered for your consideration:

(1) You must see that the furniture and any other items affecting the physical environment of the classroom are arranged to be used effectively.

(2) You must plan the seating of the individuals so there will not be confusion when they enter or leave the room.

(3) Routine classroom business must be planned so it will not waste the time of the group.

(4) When different techniques and methods of teaching are used, the changing from one to the other during the class period should be carefully planned.

The teacher can be the first individual in the classroom. The writer realizes that in many buildings the rooms are used by other groups, and that as one group leaves, another group enters. But even when teachers are working under this handicap, they can be one of the first to enter the room and direct the group in getting the furniture and other parts of the physical environment

ready for an effective learning situation.

With the teacher's help and organizing ability, the pupils can get everything in order in a minimum of time and with little or no confusion. The class can get off to a good start and the teacher will not have to quiet the turmoil and become emotionally upset. Tense and unfriendly situations can be avoided. In the wards where the teacher can get to his or her room before Sunday School, all the arrangements for an orderly class procedure can be made in advance.

The seating of the individuals must be planned. If each person knows that his seat will be waiting for him he will not push and crowd to get an advantage on other members of the group. The last one to enter the room will have the same advantage as any other. With large groups each row must be filled before starting another.

Except for the two adult classes, the teachers can have the pupils take the same seat each time. A seating chart can be made and each pupil can be called by his name even when a substitute or new teacher teaches the class. In less than a minute anyone can mark the roll without confusion and the waste of valuable time. Making assignments, distributing materials, collecting materials, or any other class business can be done orderly and quickly. When the seats are arranged in rows anyone who has to leave before the end of the period can sit near the door. Seats close to the door can be left for late comers so they will not disturb the class. Sometimes other problems that arise in a class can be solved by special seat assignments.

Routine classroom business must be planned so it will take a minimum

of time and not interfere with a wholesome learning situation. A skilled teacher can mark the roll in a free minute. He or she can distribute or collect materials and still hold the attention of the group. Pupils will not be out of place, moving about the room, hitting one another, etc. Class assignments can be made a part of the work planned for the period. When assignments are given will depend upon many factors that can't be discussed here; but, the assignments must be definite, understood by all the class members, and fit into the program so the pupils will be motivated and want to do them. Class business that takes the pupils' attention away from the lesson can come at the end of the period; so, the group will not have to settle down and concentrate after the continuity of the lesson has been broken. The skilled teacher plans the activities of each class period so they are related and fit together into a desirable pattern. The results of the learning situation is inspirational, educational, friendly, orderly, etc. and bring the pupils back for more.

The techniques and methods of teaching used by the teacher depend upon factors that will be discussed in another article. The important thing now is for you to realize that the use of the same method and a rigid routine soon becomes monotonous, teacher centered, non-inspirational with the objectives of the Sunday School not being achieved. A variety of methods and techniques can be used to improve your teaching. Use them; but, when you do, plan your procedure so the changing from one to another will be orderly and without the loss of the pupils' attention. You can move your group  
(Concluded on page 215)

# THE OPPORTUNITY OF THE JUNIOR SCHOOL

*By Superintendent George R. Hill*

*Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs 22:6.*

THE opportunity of the Junior Sunday School is unique. The first four of the six or seven years a child spends in Junior Sunday School are pre-day-school years. That is the period when there is little or no formalized competition for the child's heart and mind. If the Sunday School teaching during those four years has been adequate and with understanding cooperation of parents in the home, the child will feel that his Father in heaven is as real and loving and friendly and helpful and protecting as his earthly father, and he will love to pray to him and express his thanks to him.

Unfortunately, in some states, the Bible and prayer to God are banned in our public schools. How essential it is, therefore, that the spiritual side of the child's nature be nourished at home and at Sunday School along with his secular education in the public school! How important it is also that every Junior Sunday School teacher should realize how uniquely different from day school, and how vitally important to each child, her work really is!

## *Provide Opportunities*

The laws of learning teach us that the highest interest is attained and the most rapid progress achieved by going from the known to the unknown. When a child is born he comes into the world without the ability to use any of his five tools for gaining knowledge of this three-dimensional world. He must develop these five senses in order to understand the things with which he comes in contact. He comes from the pres-

ence of God, however, with an inherent instinct for recognizing and responding to parental love and God's love. Relatively, the child knows much more of these instinctive things than of objective things, the knowledge of which must await the development and interpreting ability of his sensory organs. How important it is, therefore, that he be given every opportunity possible to express his love and gratitude to God and to ask Him for blessings and protection to himself and those he loves!

How early may one expect the teaching of a child to pray, to show results?

At a well ordered Junior Sunday School late in March 1951, the teacher who was conducting, and who had just asked for a volunteer to lead the school in the opening prayer, was astonished to hear a two-and-one-half-year-old youngster from the Nursery Department call out "my turn" and step to the front as he had seen other boys and girls do. With a little help from the teacher this youngster, who had been coming to Junior Sunday School with his brother and sister, gave a lovely prayer which all could hear and which they repeated after him reverently and with bowed heads. This indicated not only attentive understanding and response to the prayers he had heard other children give, but commendable participation in prayers at home. It is by and through participation in things spiritual that we grow spiritually. This applies as much to the two-year-old youngster as to those who are twenty.

An extremely shy and timid boy of six was asked by his teacher to give a particular poem the following Sunday. After many rebellious tears at home, where no one but an understanding mother could see, the boy

bravely fulfilled his assignment. When he came home he said, "Mommie, you feel just *so good* inside when you've taken your part." What made him feel "so good" inside? Was it the same principle God had revealed through Joseph Smith to Oliver Cowdery, "... if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."—Doctrine and Covenants 9:8.

How may we preserve and magnify the unique field that belongs to the Junior Sunday School and keep it from being confused in the child's mind as just a sixth day of day school?

## *The Spiritual Field*

If the same program and subject matter are followed, Sunday School teaching would undoubtedly suffer by comparison because of the skill and training demanded of public school teachers. The Sunday School program of teaching the gospel in all of its spiritual richness should be intelligently followed. It is true that many of the traits of character the Church desires to cultivate, such as honesty, courage, kindness, loyalty, friendliness and obedience are common with those of the public school. Also the effective methods of presentation are common to both religious and secular instruction. While all the knowledge of techniques for teaching children in public school is highly desirable, it is a great mistake to try to substitute public school subject matter for the richly spiritual field of the gospel which seeks to develop the entire soul of man. The Sunday School field is a distinctive field. Let us preserve its distinction.

THE INSTRUCTOR



### "Feed My Lambs"

We should use the Bible far more extensively than most teachers now use it in teaching these principles to children in Junior Sunday School. Children love Bible stories and quotations. There isn't a desirable trait of character which cannot be illustrated by many Bible stories and references. The goodness and nearness and everpresence of God live in Bible characters as nowhere else. Bible stories, if well told, bear repeating many times—yes, children beg for them again and again. The teacher will need to know them thoroughly and not miss an essential detail in their retelling or she is bound to be corrected by some child who knows his Bible stories. Children are meticulous in their insistence on accuracy of detail.

What is true of Bible stories is

true of stories from our other Church works and of most Church history and pioneer stories. Together they furnish a wealth of character and faith-building vicarious experiences that if taught well, with opportunity for participation, will go far toward giving children a testimony and a desire to live by gospel standards.

Great as is the opportunity in Junior Sunday School for teaching gospel standards through Bible stories children love, how many of our teenage boys and girls have anything like an inclusive knowledge of them? That Sunday School teacher who makes such stories, and the principles they illustrate, live in the hearts of her pupils is giving them "living water."—John 4:10. She is fulfilling Christ's injunction to Peter, which injunction applies equally to Sunday School teachers, "Feed my lambs."—John 21:15.

### THE MIND

THE mind which never held a seed  
Will only grow a useless weed.  
Who cultivates a fertile mind  
Will have a crop of wealth to find;  
And every seed grown tall and trim  
Is but to view the soul of him.

I knew a man whose mind was keen.  
He planted it, but in between  
The furrows, where he had allowed,  
He never hoed . . . he never ploughed;  
And weeds grew up, and so assailed  
The good of him until he failed.

A mind is nothing but a field  
Which, if it ever is to yield,  
Needs cultivation . . . careful, sure . . .  
If seeds, and not the weeds, endure!  
—Christine Grant Curless

## What It Means to be a Latter-day Saint

By Lucy G. Sperry

Dr. Adam S. Bennion has said: "Anyone who has ever taught realizes that we teach in a variety of ways—that we use a variety of methods and materials. No two of us teach exactly alike. The use of pictures is not to be stressed as the only effective way to teach. We use a variety of materials and of methods and of devices. The best way for a child to get an education, of course, is through experience. Nothing can compare with that. The second best way is through vicarious experience in which a child is permitted to profit by the experience of somebody else. To make truth effective we may present it through lectures, through class discussions, through stories or through visual aids. Plato said, "it is impossible for a child to get the full beauty of truth in the abstract. It must be brought to him through the arts, through poems, through songs, through pictures, etc. The progressive teacher uses all of the means available. He does not hesitate to use a new technique."

First Intermediate teachers are constantly asking for more activities for their pupils. The lessons for the next two months lend themselves

well to the technique of dramatization.

The working out of a religious story for dramatization represents a splendid opportunity for educational work. The presentation of the final product is simply the climax of an interesting educational experience.

Care should be taken not to develop the dramatization too rapidly. Supplementary periods could be given to the development at the teacher's or children's home. This does not mean that the net result must be an excellent, powerful drama, but it does mean that children will obtain the benefits that come from thinking out and putting into dramatic form some incidents of Church history; also that they will acquire a close acquaintance with the events of the story and some awareness of the attitudes and feelings that attended their original enactment.

The important thing to remember in a dramatization is that the interest of the child is of first importance.

Select a story with dramatic possibilities and tell it to the children. Discuss it with them after it has been told. Come to a decision as to

the number of scenes and characters needed. Talk about what the characters in the first scene will say and do. Have the scene acted by volunteers. Let the children suggest ways of improving the scene. Have new actors play the improved version. Now write the scene on the blackboard, the wording suggested by the children. Repeat this process with each scene.

If the drama is to be presented before an audience give the shy and backward children opportunity to play the drama during rehearsals, also try to find a place for them in the final performance.

Do not impersonate God or Jesus. If either speaks directly in the story to be dramatized, the part should be read off stage. The actors should memorize all scriptural dialogue, but during rehearsals they should also be allowed the freedom of saying the parts of other characters in their own words.

Costumes and scenery are not necessary. If they are used, they should be very simple. Consult pictures suggested for these lessons when deciding what costumes would be appropriate.

# GOOD TIDINGS TO ALL PEOPLE

By Don B. Colton

THE lessons in the Gospel Message Department for 1951 and particularly those for September challenge the ingenuity and training of the teachers. These lessons were prepared by a great mind. The manual is a good one when properly used. It is our job to properly use it.

Unless great care is used in presenting some of the September lessons, wrong impressions may be gained. Therefore, very careful preparation should be made. We recommend a careful reading of Dr. Talmage's treatise on the parables outlined for study. Let each lesson leave some outstanding truth in the minds of the learners.

## Lesson 33

Affliction is not evidence *per se* of wrong doing. Wrong doing on the other hand does bring suffering, whether physical or mental and oft times both. Examples may be sighted of splendid young men whose lives have been taken during the terrible wars of the last few years. It is folly to say that all such persons are unrighteous. The same is true of many who were killed in accidents. Many accidents are the result of events seemingly beyond our control. Remember, then, all affliction is not the result of wrong doing. Much of it is.

Someone in the class should be asked to draw or otherwise obtain a picture of a living, healthy tree and one of a dead or withered tree. In addition to other lessons, the Parable of the Barren Fig Tree may be used to teach the lesson of patience on the part of those seeking to save souls. In the final analysis Jesus is the judge. We are interested in keeping away from wrong doing.

## Lesson 34

Church history is full of instances

showing how men and women have learned to put first things first. A noted football player had been called on a mission. While taking the course at the missionary home, he was visited by a representative of a professional football team and offered a large salary to play with that team. Our elder was also offered other and additional inducements to cause him to delay his mission or put it off altogether. He weighed the offer carefully. He needed money with which to go to college after returning from his mission. However, after carefully and prayerfully considering the offer he decided in favor of going on a mission. The solicitor was amazed. He could not understand our missionary. The elder replied, "My duty to God comes first." He put first things first. Incidentally, not all Latter-day Saints give first consideration to the duties of the Church. "Seek first the Kingdom of God."

The Parable of the Great Feast may be used to point out how easy it is to find excuses when we are asked to do our duty in the Church. Surely this lesson on the subject that first things should come first is needed and timely.

## Lesson 35

A story is told of one of our fine young men who was complaining to the bishop against the practice of calling on brethren to speak in meeting who did not prepare. (There are probably reasons for such complaint in many of our wards.) The wise bishop probably sensed an opportunity to teach the young man a lesson in humility and asked him to be the speaker on the following Sunday. The young man accepted the invitation and studied diligently. In fact, he wrote his talk and memorized it. On the day of the meeting he took

his seat in the audience; and when the bishop announced that our young brother would be the speaker, he arose and walked proudly to the stand. According to his own story, he felt the time was opportune to teach some of the brethren a good lesson. He had prepared well his talk. However, as he truned and faced the audience every word of his prepared speech left him. He made several attempts to go on but failed. Finally, after excusing himself, he walked dejectedly back and took his seat. A good old brother sitting on the seat back of him reached forward and tapping the young man on the shoulder said: "My son, if you had walked up as you walked down, you would have walked down as you walked up." It was commendable for this young man to prepare, but he should also have been humble and prayerful. The Lord helps those who seek Him. Latter-day Saint teachers should be teachable.

## Lesson 36

The life of the Savior abounds with incidents illustrating His willingness to forgive. We can learn so well that forgiveness commences where true repentance starts.

Because of lack of space, let me make a few other general suggestions. We suggest that teachers use pictures to impress a lesson. So many may be found in our Sunday School collection. For instance, if you want to get an impressive picture on the lesson on forgiveness see the colored picture, "Joseph Forgives His Brothers," in the May 1950 issue of The Instructor. The picture in May 1951 may be used effectively on the subject of neighborliness. You have the illustration of the hungry woman sharing her bread. If you want some

(Concluded on page 206)



# THE INTERNATIONAL STUDENT

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## *The Future\**

*Address to the Intercollegiate School of Alcohol Studies By George A. Little.*

WHAT is the cause of the present liquor problem?

The over-all factor is that home, school, church, press, government have not taught and trained citizens to live by patterns that afford permanent spiritual satisfaction.

Missing that great positive people turn to a negative, the depressant alcohol that numbs memory and dulls conscience.

Society has failed to teach youth and demonstrate before the eyes of youth that man is a spiritual being capable of living with dignity and high purpose. It is the irony of humanism that there is a steady lowering of respect for humans. We need to restore the conviction, with perhaps a greater content than our forefathers discerned, that we are and may more and more become sons and daughters of the Most High. We need a faith in ourselves based upon faith in the Eternal God.

Education at the youth level is of first importance and not only temperance education in any narrow sense. True there must be factual presentation of what alcohol is, how it changes human behavior and how it injures society, but more important still we need education for life, what to believe about ourselves and our fellow human beings. We need education that will result in discipline for body, mind and spirit. The mass psychology of today too often leads to the acceptance of the

sensual and the cynical as normal and the glory of man at his best is darkened. The restoration of idealism cannot be brought about by legislation as much as by education by home, school, church, press and government teaching a patriotism to the nation and a higher loyalty to man himself. The weapons of our welfare are spiritual.

Let us get a hint of what is possible. In recent months there has been a decrease in liquor spending, nearly a billion dollars. What lies back of this welcome trend? There are multiple factors of course, a fear of business recession, the increased cost of living, the levelling off of war prosperity and war gratuity spending. But there is more to it than such financial factors. There has been publicity in the press telling of crime and tragedy and facing facts realistically. Safety Leagues have been exerting influence. Courses at Universities such as Yale, Texas and Wisconsin have spread information and aroused interest. Temperance organizations have been very active in the Roman Catholic Church and many Protestant communions have conducted church-wide campaigns. 4,000 Alcoholics Anonymous groups with 100,000 members have set a new pattern of sobriety and have had an influence far beyond their membership. A Sunday afternoon audience of 8,000 persons at a recent Cleveland A. A. convention was news across the Continent. These educational forces are showing results and encourage us to hold to the method that is slow but sure of taking truth as a standard, love as a motive and service as an ideal.

Our appeal must be to conscience. Forgetting our differences of race or temperance, abstainer or indulger, let us accept responsibility to guard North America. This is in the interest

of all. A man who has held high office in the liquor industry said recently: "Somewhere somehow, there must be an answer to this liquor problem." Let us look at the problem squarely as it has developed during fifteen years of Repeal. Here is a brief summary:

Profitable materialism.

Temptation to youth.

Hazards in industry and on highways.

Widespread drinking by women and girls.

Half-truth advertisements.

Corruption of politics.

Association with crime and vice.

Employment of 150,000 barmaids.

Alcoholics in rest homes, sanatoria and mental hospitals.

Four million problem drinkers.

One million chronic addicts.

Fifteen million arrests for drunkenness since repeal.

These are the facts that cry aloud for change and reform and they should cry aloud to every good citizen who sees the place of North America as a world leader among the nations.

Are our tools adequate? Let us remember two demonstrations in the last half century. Education, propaganda if you prefer, about the evils of the liquor traffic, led to the passing of a prohibitory law. Again, education of the public, or propaganda if you prefer that term, was used to bring about repeal. Twice in the past fifty years we have seen the power of publicity to create a mind-set and to change the mind-set. Need we any other instrument for the second half of the twentieth century? Education, and here I omit the word propaganda, is the effective tool if sufficient drive be put to it. The facts are becoming ap-

\*This article is used with permission. It was prepared by Dr. George A. Little, Toronto, Canada, for the Inter-collegiate School at Otterbein College, Westerville, Ohio, August 27-September 1, 1950. As Dr. Little was unable to attend on account of a national railway strike, this forecast of the future was read in part at the closing session. Dr. Little is Editor of publications for the United Church of Canada.

parent to all. What is necessary is to tabulate and dramatize these facts appealing to reason and conscience in the name of patriotism and religious faith.

It will not be easy and we had best begin at Jerusalem. We must make our confession of guilt that we have allowed liquor outlets to match and sometimes outnumber churches. We have allowed communism to be more missionary than Christianity. We have been the pawns of party politics and forces of evil have been able to divide and conquer. By our indifference we have allowed sin to be a community enterprise more aggressive than salvation.

What can we do about it? We can revise our standards of values and give their due place to Bible, Sunday, public worship, spiritual education of youth, health, integrity in private and public life. Present conditions are a challenge to the Church. A woman who was president of an organization in her congregation saw a family living opposite the church going down, down, down through drink and defeatism. She said, "If I cannot help that family I must resign my presidency." She took it as

a personal test of her own efficiency and adequacy and by Christian love and psychological know-how won them to decency, prosperity and upright citizenship.

The issue is joined. It is right out in the open. Responsibility rests primarily upon the schools and the churches. If we have discovered the cure snug up against the cause, how shall we go about it? What shall be our strategy? Some of us here have spent half a century battling the liquor traffic and because of the billions of dollars of the trade, they have cut rings around us. The liquor traffic never had the prestige, power, wealth and social approval that it has at the present time in North America. Plainly argument, controversy and denunciation have not been effective. Can we discover higher tactics? Can we broaden our appeal, becoming inclusive where we have been separatist and exclusive?

Could this be a formula for future social action? Let us recognize that we are all fellow citizens, with common interests and perils and that we will fall or stand together. Alike we

are creating conditions in which our children and grandchildren will have to live. This holds for us all, distillers, brewers, vintners, retailers, governments, churches, parents, men and women, drinkers and abstainers alike. Can we approach this problem together and at least reduce its magnitude if we cannot abolish the destructive intoxication habit altogether? We have failed to safeguard society because we have been split into conflicting pressure groups. That way conditions may become even worse. Confronting the problem together a more excellent way might be found?

It is only by some such collective appeal and voluntary patriotic action that this complex social problem can be even partially solved and it can only come about when the religious groups, Jewish, Catholic, Protestant generate sufficient moral power to create a public conscience for sobriety, sanity and safety. The resurgence of liquor in the past fifteen years in North America is a spiritual failure. Let us look for the cure snug up against the cause, *our moral compromise with paganism*. The cure rests finally with ourselves, all of us.

"**T**he unfit company the finest powers are paralyzed. No ambition, no opposition, no friendly attention and fostering kindness, no wine, music or exhilarating aids, neither warm fireside nor fresh air, walking or riding, avail at all to resist the palsy of mis-association. Ask of your flowers to open when you have let in on them a freezing wind."

**A** MIND does not receive truth as a chest receives jewels that are put into it, but as the stomach takes up food into the system. It is no longer food, but flesh, and is assimilated. The appetite and the power of digestion measure our right to knowledge. He has it who can use it.

**A**N intellectual man has the power to go out of himself and see himself as an object; therefore his defects and delusions interest him as much as his successes. He not only wishes to succeed in life, but he wishes in thought to know the history and destiny of a man.

**G**ENIUS is not a lazy angel contemplating itself and things. It is insatiable for expression. Thought

must take the stupendous step of passing into realization. A master can formulate his thought. Our thoughts at first possess us. Later, if we have good heads, we come to possess them.

**T**HE secret of power, intellectual or physical, is concentration, and all concentration involves of necessity a certain narrowness. It is a law of Nature that he who looks at one thing must turn his eyes from every other thing in the universe. The horse goes better with blinders, and the man for dedication to his task.

**I**DEA and execution are not often entrusted to the same head. The grasp is the main thing. Most men's minds do not grasp anything. All slips through their fingers. I have heard that idiot children are known from their birth by the circumstance that their hands do not close round anything.

**T**HE secret of power is delight in one's work. He takes delight in working, not in having wrought. His workbench he finds everywhere, and his workbench is home, education, power and patron. Whilst he serves

his genius, he works when he stands, when he sits, when he eats and when he sleeps.

**W**ITHOUT memory all life and thought were an unrelated succession. As gravity holds matter from flying off into space, so memory gives stability to knowledge; it is the cohesion which keeps things from falling into a lump, or flowing in waves.

**I**NVENTIVE men have bad memories. Men of great presence of mind who are always equal to the occasion do not need to rely on what they have stored for use, but can think in this moment as well and deeply as in any past moment, and if they cannot remember the rule they can make one.

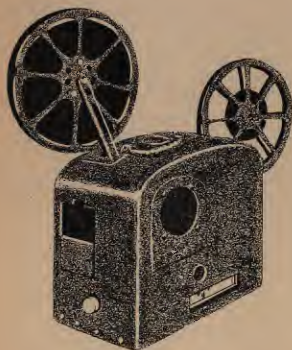
**I**F the colleges had the power of imparting valuable thought, creative principles, truths which become powers, thoughts which become talents,—we should all rush to their gates: instead of contriving inducements to draw students, you would need to set police at the gates to keep order in the in-rushing multitude.



# KNOW YOUR AUDIO-VISUAL AIDS

## THE MOTION PICTURE PROJECTOR—I.

By Frank S. Wise



THE MOTION PICTURE PROJECTOR

**I**n spite of the fact that the motion picture has proved itself of great value in the educational field it has, to date, been put to very little use in Latter-day Saint classrooms. Although the economic factors of cost of equipment and film rental play an important part in this situation, it is not by any means the whole story.

Due, perhaps, to these economic considerations, a sort of "blind spot" has developed in the mind of the average Sunday School teacher—based mainly on the false premise that any application of this powerful teaching ally in *their* classes is quite out of the question.

Strangely enough, there are probably more wards in the Church already equipped with 16mm sound machines than with the simple Film-strip projector. This is largely due to the wide use of the "movie" for entertainment purposes—the ward show. All too often, this is the only time this equipment is used, and it lies idle on Sundays when it might

be widely used in the more important role of "educator."

There may be an understandable reluctance on the part of ward bishoprics to allow this valuable piece of equipment to be bundled around from classroom to classroom, to be operated by any one of a dozen different teachers, and possibly treated rather roughly with no proper care or supervision. Much, if not all, of this kind of thing can be avoided with simple planning, and this valuable machine made available in the greatly expanded field of usefulness offered by the Sunday School and Mutual classroom.

The solution to the proper care and handling of motion picture equipment in the classroom, lies in having one, or perhaps two, such rooms specially prepared. We take the opportunity to reprint here portions of an article which first appeared in the January, 1949 issue of *The Improvement Era*. This article "The Eyes Have It" page 20, describes the simple requirements necessary to provide properly presented and controlled projection aids in the classroom.

Possibly one of the greatest deterrents to the more general use of visual projection aids lies in the factor of darkening the classroom. It is *not* necessary that a room be completely darkened in order to present visual projection aids satisfactorily. With the use of a properly installed translucent screen, pictures may be viewed with perfect ease in a room which has been only partially darkened, such as by drawing draperies across the window or by closing the slats of a Venetian blind. This permits sufficient light in the room to see that order is kept and removes much of the confusion occasioned by a complete blackout.

Another objection to using pro-

jection equipment lies in the fact that, up to now, it has had to be placed in position each time it is used, necessitating the procurement of a table, finding a suitable power outlet, and finally centering the picture on the screen. One other drawback might be mentioned, and that is the usual necessity of the instructor's having to operate the machine while he or she attempts to point out on the screen certain things necessary to the proper understanding of the lesson. All these disadvantages and others, have been taken into consideration in the plan to be suggested, and it is proposed that the projection screen may be brought into use at a moment's notice, with the same ease and lack of confusion as the time-honored blackboards.

Since this plan may appeal more strongly to those who are planning new classrooms, it will be best to indicate the basic function involved, leaving it for the architect to work the idea into the individual situation. It might be well to mention in passing that it will probably not be necessary to fit every classroom with projection facilities. If one or two rooms are made available for this need, it will furnish excellent provision for the immediate future. However, the basic plan is very flexible, and may be left entirely up to individual needs as to whether one or all classrooms are fitted.

The proposed method of equipping a classroom for adequate daylight projection lies in the provision of a wall closet, preferably separating two somewhat similar classrooms; the only structural difference being a diagonal separating wall cutting the closet in two instead of the more usual straight wall. Closet doors should be to the left of the wall for reasons of operating ease. Briefly,

(Continued on page 214)

# LIVING WITH GREAT SOULS THROUGH MEMORIZATION

*For the Month of September*

## *Sunday Morning in the Nursery*

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.—Psalms 24:1.

## *Spiritual Growth in the Kindergarten*

Even a child is known by his doings, whether his work be pure, and whether it be right.

—Proverbs 20:11.

## *Learning, Loving, Living*

A merry heart doeth good like a medicine.—Proverbs 17:22.

## *What It Means to be a Latter-day Saint*

Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9:62.

## *The Life of Christ*

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

—Matthew 23:11-12.

## *The Church of Jesus Christ in Ancient Times*

"The Bible has been a quarry for sculptors, a gallery for painters, a text book for authors, a standard for poets, and a dictionary of quotations for everybody. A book as well as a man, is known by the company he keeps; and this book has kept the grandest company the world ever saw. Written by men of all classes, it comes to men of all conditions and meets the need of the universal human heart."—Author unknown.

## *The Restored Church at Work*

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction, in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.—II Timothy 3:16-17.

## *Saviors on Mount Zion*

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

—I Corinthians 15:29.

## *Good Tidings to All People*

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.—Luke 12:29-31.

## *Principles and Practice of Genealogy*

And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.—Ezekiel 44:5.

## *Parent and Child in the Latter-day Saint Home*

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands upon them, and departed thence.

—Matthew 19:14.

## *Teachings of the Book of Mormon*

Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they

were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.—Alma 48:14.

## GREAT LEADERS INSPIRE US

MOSES and Paul are among the greatest men in all the history of God's dealings with His children. Their achievements, their teachings, and their qualities of leadership are an inspiration to young and old, rich and poor, the learned and the unschooled alike. There is hardly a lesson in any department of the Sunday School that cannot profitably draw upon the lives of one or the other—Moses the lawgiver and leader of the hosts of Israel; and Paul, the wise, learned, aggressive missionary.

These two pictures would be helpful in any classroom at any time. Even though the lesson may have no direct relationship to these men, the display of their pictures on a bulletin board or cardboard easel can hardly fail to impress profoundly those who see them. The artists have portrayed qualities that make for true greatness. Merely being in the presence of such paintings is like sitting for a time in the presence of great men.

## *Paul:*

Among lessons that may be illustrated by this picture are the following:

Course 5 (Primary): "We Learn What Makes a Good Leader"

Course 7 (First Intermediate): "The Church in the World"

Course 10 (Juniors): All the lessons in July, particularly the one for July 29.

(Concluded on page 214)







Printed in U. S. A.

PAUL  
*Acts 13: 14-16*



Printed in U. S. A.

# MOSES RECEIVES THE TABLETS

*Exodus 20: 1-18*





# THE AMERICAN PEOPLE

## A STUDY IN NATIONAL CHARACTER

*Book Review*

*By Milton Bennion*

*The American People—A Study in National Character*, by Geoffrey Gorer, W. W. Norton and Company Inc., New York City, New York, 246 pages, \$3.75.

**D**A. Margaret Mead, eminent British scholar and author of "And Keep Your Powder Dry," "Coming of Age in Samoa," and other studies in anthropology, has this to say about Geoffrey Gorer's book:

"In this penetrating study (the author) has blended the detachment of a visitor from another country—England—with the affectionate familiarity of one who has lived and worked for seven years in the United States. . . . Mr. Gorer has picked out a series of themes in American life—the relationship between popularity, success, and the need to know that one is loved; the importance of the middle-aged woman in the maintenance of ethical standards in public life; the American disregard for money once earned; the split between the ethics of business and the idealized image of what America was and might be; the meaning of the companion national figures of Uncle Sam and the Goddess of Liberty; the price paid in later life for the happy American childhood."

—Back paper cover

Mr. Gorer is especially concerned with the misunderstandings that are current between the British and American governments and peoples, their causes and cures and their importance for the stability of the modern world, both west and east.

"The English become disapproving, contemptuous or angry because the Americans do not act or think or talk as the English would do in their place; the Americans become disapproving, contemptuous or angry be-

cause the English do not act or think or talk as the Americans would do in their place. Because the English and Americans share variants of the same language, the same religions, the same political ideals, the same laws, and the same physical types, each group expects the other to be a near replica of itself, and is continually being disillusioned and distressed when this expectation is proved to be unjustified." (Page 11)

The English have retained through the generations much of their respect for the courts, the laws and the duly constituted civil authorities. Americans have come to distrust and often have contempt for their courts, laws, and the duly constituted civil authorities, especially for the officers of the federal government; they are thought of as an outside agency that has been imposed upon them. Their patriotism is of the Patrick Henry type. He was violently opposed to adoption of the Federal Constitution. His famous declaration, "Give me liberty or Give me death" has not yet been revised by them to read, "Give us liberty or give me death." They detest Uncle Sam and his servants.

"Government must needs come, but woe to him through whom government cometh." (Page 51)

This type of citizen can tolerate misgovernment in his own county or state with much less complaint than he hurls at the Federal government. "To the victors belong the spoils" may be manifest equally without correction in county and state governments.

The author emphasizes the fact that Americans commonly praise foreign nationalities to the extent that they think of them as like Americans in their aspirations and

political thinking. When they learn that this is not the case they at once regard them as enemies.

Such reversals have been quite common in the last half century. One of the first requirements of any scientific study is that it shall be objective. This is difficult in the social studies. It is the cause of much of the trouble in our political life. A well balanced, able, and well-trained scientist may succeed fairly well, but when it comes to applying the results in political life the troubles are greatly multiplied. Personal bias and self-interest are too dominant. The result is generally a compromise between clashing interests. This has been manifest throughout American national history from the Constitutional Convention of 1887 to the present time. One aspect of this is the current conflict between:

"A subcontinent of cynicism and hedonism—a civilization where 'anything goes,' where everybody gets his, where business and politics, law and order all become unscrupulous rackets, where the only purpose in life is to get enough money, by whatever means in order to pursue happiness, but only to capture pleasure, where sobriety is too painful and meaningless to be endured and alcohol shows the way to a joyless good time. In most of the big cities of the United States this picture is dangerously near realization; it could capture this country; its nihilistic progress is held back by the tightly corseted figure of Madam Chairman, by the pinched and over-eager school marm. They are the present embodiments of the Goddess of Liberty." (Page 69)

Those last lines probably refer to an American Parent-teacher meeting presided over by a mother, and at-

tended by other mothers and loyal teachers of children and youth, for the most part women. It is fortunate that more fathers are now joining in this bulwark for protection of the immature from the corrupting influence of the conditions referred to as one phase of life in large American cities. More men will doubtless join in the profession of teachers of youth when conditions make it possible for them to support and educate a family.

On the influence on the American mind of the radio programs. Mr. Grorer raises some interesting questions. What are the psychological effects of interrupting a fine program every few minutes with advertising:

"The constant switching of atten-

tion from the merits of a political program to the merits of a proprietary purgative . . . In those numerous cases where commentator or chief speaker voices the commercials with, if anything, greater emphasis and appearance of conviction than he or she gives to the rest of his material the confusion is almost inevitable." (Page 149)

When this occurs as an interruption of a fine music program it is very distressing to listeners and must be more so to the musicians. This point is discussed on Page 148.

The author concludes his study with these significant remarks:

"The peril of the old world is, and always has been tyranny; the peril

of the new world is anarchy. The bounty of nature, the fortunes of war, and the drive and know-how of individuals have made the United States already the richest country in the world and potentially the strongest; if to these qualities are added general civic responsibility and political farsightedness its power and influence will be incalculable." (Page 246)

Mr. Grorer has done a great service to the American people in collecting and publishing the facts of American life as they are today. The chapter on "Love and Friendship" is of great interest to all friends of youth and especially to those concerned with youth in the armed service.

## What My Religion Means to Me<sup>\*</sup>

By Wayne Tobler

HAVE you ever stopped long enough to ask yourself, *What does my religion mean to me?*

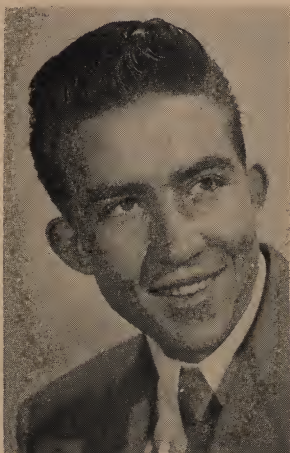
Lately I have had a lot of time to think, and I have decided that I would be a completely different person if it weren't for my religion.

When I was younger I remember I used to dislike going to Sunday School, Sacrament Meeting and Mutual. Now that I am a little older I realize what an important part of our religion these meetings are.

Stop and think where you would go, and what you would do if it weren't for these meetings. I know that I would be lost without them.

Every young man in the Church, provided he is worthy, is given the power of the priesthood when he reaches twelve years of age. I am sure that most of you have seen the power of the priesthood in action and know what a wonderful thing it is.

The priesthood will be especially important to me in my later life. It will aid me throughout my life if I am worthy, and if I am called into the armed forces it will be an even more important part of my life. It



WAYNE TOBLER

may be the power of the priesthood that will help to save my life or the life of some buddy of mine. Also I

will have the assurance that if I am not fortunate enough to return that I will have a chance for a better life after death.

Another blessing of the Church is temple marriage. If I am worthy I will be able to take the chosen one to the temple of our Lord and be united for time and all eternity.

Another thing that the Church gives me is the Mutual and all the outside activities that are included in it such as Explorer basketball which has meant a great deal to me personally. I feel that it has made a better person out of me and has taught me good sportsmanship both on and off the basketball floor.

These are only a small part of the things that my religion means to me, but I find more every day as I use it in my life.

May the Lord help us to be better Church members I pray in the name of our Lord Jesus Christ.

Amen.

<sup>\*</sup>The above two-and-one-half-minute talk was presented in the Roslyn Heights Ward, Highland Stake, by Wayne Tobler, son of Mr. and Mrs. Ezra Tobler, 2275 Twentieth East, Salt Lake City, Utah.

A MAN cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it.

HE who loves goodness, harbors angels, reveres reverence and lives with God. The less we have to do with our sins the better. No man can afford to waste his moments in compunctions.

WHEN the Spirit of God speaks so plainly to each soul, it were an impiety to be listening to one or another saint. Jesus was better than others, because he refused to listen to others and listened at home.

# DIME SUNDAY AND THE WARD BUDGET

*Superintendents*

*By David Lawrence McKay*

THE annual Dime Fund collection for the Sunday Schools has been set for the third Sunday in September. This year it falls on September 16.

Many wards have chosen to include this collection in the ward budget, and thus eliminate the inconvenience of gathering dimes and quarters. The bishopric gives to the ward Sunday School that part of its dime fund quota which is to be sent to the stake board. The ward Sunday School needs are then taken care of by the ward budget, and a separate ward Sunday School fund is eliminated.

This practice has proved highly successful, and is recommended.

If the budget plan is not used, arrangements should be made well

in advance for the collection on September 16. If stake conference interferes, or if there is some other good reason, the date may be changed, after consultation with the stake superintendent.

With good planning, proper announcements, and understanding co-operation of your teachers, the work should be completed on the Sunday following Dime Sunday, and your report and check should be in the hands of the stake superintendent before October 1.

Dime Fund envelopes have not been furnished since 1944. Most wards have been highly successful in collecting their fund without envelopes. Some have purchased and used plain envelopes. Some wards have canvassed their members, using this opportunity to invite every ward

member to attend Sunday School.

The Dime Fund collection is important to the whole Sunday School system. It is helpful to the ward because, if the quota is collected, the fund will provide means for the purchase of library books, teaching helps, visual aids, and other equipment greatly needed in every local Sunday School. For the stake, it supplies a minimum fund (not over one cent per capita of the stake population). It is the general board's principal source of revenue for traveling expenses.

*The Sunday School Handbook*, page 55 (January, 1951 edition) explains the ward quota and the manner of distribution of the funds collected.

May this year bring another one hundred per cent in your school.

## DESERET SUNDAY SCHOOL UNION

### GENERAL BOARD COMMITTEES

#### Lesson Departments

#### TEACHER TRAINING

H. Aldous Dixon  
A. Parley Bates  
William P. Miller  
Addie L. Swapp  
Asahel D. Woodruff

#### FAMILY RELATIONS

Asahel D. Woodruff  
Lorna Call Alder  
Reed H. Bradford

#### GENEALOGICAL

A. William Lund  
Thomas L. Martin  
Archibald F. Bennett

#### GOSPEL DOCTRINE

Gerrit de Jong, Jr.  
J. Holman Waters  
Henry Eyring  
William E. Berrett

#### THE GOSPEL MESSAGE

Don B. Colton  
Richard E. Folland  
James L. Barker

#### ADVANCED SENIORS

Earl J. Glade  
Leland H. Monson  
Carl J. Christensen

#### SENIORS

Ralph B. Keeler  
Wilford Moyle Burton

#### ADVANCED JUNIORS

Wallace F. Bennett  
Wendell J. Ashton  
Edith Ryberg  
W. Lowell Castleton

#### JUNIORS

(Same as Advanced Juniors)

#### 2ND INTERMEDIATE

Kenneth S. Bennion  
Inez Witbeck  
Nellie H. Kuhn

#### 1ST INTERMEDIATE

A. LeRoy Bishop  
Lucy G. Sperry  
Melba Glade

#### JUNIOR SUNDAY SCHOOL

Eva May Green  
Co-ordinator

#### PRIMARY

Margaret Ipsen  
Hazel Fletcher Young  
Evalyn Darger

#### KINDERGARTEN

Lorna Call Alder  
Claribel W. Aldous  
Hazel W. Lewis

#### NURSERY

Marie Fox Felt  
Addie L. Swapp

#### Special Committees

#### FACULTY MEETING

Carl J. Christensen  
Ralph B. Keeler  
Marie Fox Felt  
Florence S. Allen  
Asahel D. Woodruff

#### LIBRARIES

Wendell J. Ashton  
J. Holman Waters  
Hazel W. Lewis  
PUBLIC RELATIONS  
J. Holman Waters  
Lucy G. Sperry  
Wilford Moyle Burton

#### CURRICULUM CORRELATION

David Lawrence McKay  
Ralph B. Keeler  
Asahel D. Woodruff  
William E. Berrett  
AUDIO-VISUAL AIDS  
A. Hamer Reiser  
Carl J. Christensen  
Richard E. Folland  
Frank S. Wise

#### PUBLIC RELATIONS

Earl J. Glade  
Wendell J. Ashton  
Claribel W. Aldous

#### CONSULTANTS

Leland H. Monson  
Book of Mormon  
Thomas L. Martin  
Old Testament

#### A. William Lund,

Church History  
Archibald F. Bennett  
Genealogy

Don B. Colton,  
Church Doctrine

#### MISSION SUNDAY SCHOOLS

Don B. Colton  
Adam S. Bennion  
A. William Lund  
Richard E. Folland  
Gerrit de Jong, Jr.  
Edith Ryberg  
Henry Eyring  
William E. Berrett  
Asahel D. Woodruff  
Marie Fox Felt  
Lorna Call Alder  
Archibald F. Bennett  
James L. Barker

#### MUSIC

Alexander Schreiner  
Vernon J. LeeMaster  
Lowell M. Durham  
Florence S. Allen  
Beth Hooper  
David A. Shand  
STANDARDS  
(Check-up and Follow-up)  
A. Parley Bates  
Thomas L. Martin  
Inez Witbeck  
W. Lowell Castleton  
J. Holman Waters



# HOW WILL WE DO IT?

*Secretaries*

*By Richard E. Folland*

WE compliment our secretaries on the fine job they have done on their new first quarterly reports. Taken as a whole we received some splendid reports and some very good charts. Some of our secretaries, however, still do not seem to understand how to make a chart. We believe the sample that was sent along with the pad will help considerably if each secretary will study the chart which accompanied the pad. Your stake secretary will be glad to assist you if you have any problems. It is now time for the second quarterly report to be sent to the stake secretary and in turn to the general office. We are sure you will all be as prompt as you possibly can.

We have had a few questions with regard to the first quarterly report. We will try to answer them here:

Question: Should the total of the excused and cradle roll be included in the grand total enrollment on the quarterly report?

Answer: We regret very much the omission of a note, as was on the old quarterly report form, stating that these totals should not be included in the total enrollment. The total enrollment at the bottom of the page on part I on the quarterly report is of the active rolls only. The excused and cradle roll should *not* be included. This is as it was in the former reports. If you will refer to the sample sent with the quarterly report pad you will note that the excused and cradle roll totals were not included in the total.

Question: Should the officers and teachers be included in the total recorded on the charts for the different departments?

Answer: No, we want only the total enrollment and total number present each Sunday recorded on the charts in the different depart-

ments. The various officers and teachers are given credit for their attendance by being included in the total number in attendance at Sunday School on the large chart. The small charts show the attendance of the *pupils only* in those particular departments.

We appreciate that if someone were to check the totals of the four different department charts, it may be a little off from the total in the large chart. The teacher attendance, however, will make very little difference in the total attendance on the large chart.

Question: Some of our secretaries feel that the additional work of making out the charts is too much and too complicated. Some threaten to resign. What should we do?

Answer: We believe that secretaries should take a more and sincere interest in their appointment in the Sunday School organization, and avoid feeling that this additional

requirement is too much work. It will take only a few moments of additional time, if each ward secretary will record their attendance each Sunday so that at the end of the quarter all they will need to do is put dots on the charts and draw the lines from dot to dot. The additional labor involved, we feel, will be amply repaid and justified by the interest created by the showing of the reports to the bishops, the Sunday School superintendent, and the president of the stake, as well as the stake board members. The charts should also provide secretaries with a better picture of the figures which they write down. The charts will make their work much more interesting and provide an incentive to keep the Sunday School records up-to-date.

## *Make Attendance Figures Balance*

Ward secretaries will find it a very interesting study if they will devise a way of counting every person present in the devotional exercises of their Sunday School, and compare that total with the total number of persons in attendance in the various classes.

We were in attendance recently at a Sunday School and counted the number present in the class. We compared the number present in class with the number who had been present on the roll and found a difference of seven people. This difference may be multiplied by the number of classes if the rolls are not marked carefully, and unless one counts the number of actual persons present and compares it with the number on the roll, no one will be able to tell whether the Sunday School is getting its full credit or not. See that your ward gets the full credit due for those attending.

## WHAT MANNER MAN?

If they should ask, "What manner of man is he?"  
Search out his friends to find the master key.  
From each acquaintance comes a vital part  
Of everything that dwells within the heart.

As steel to steel, so is thy friend to thee.  
Your wisdom whetted, if there wisdom be;  
And if no wisdom occupies the mind,  
You still are richly blest, if friends are kind.

# MAKING LIBRARIES LIVE

Librarians

By Wendell J. Ashton

DURING World War II, Superintendent John W. Esler of Long Beach Stake was in charge of a training program in war plants. "It was at this time," he recalls, "that I first saw the real value of having visual aids to help teach people who had no previous experience to perform very delicate and precise work."

When Brother Esler was called to be Stake Sunday School superintendent, one of his first thoughts was to encourage the building of Sunday School libraries and their use.

"To accomplish this," Superintendent Esler points out, "we went to our bishops, and asked them to support us by making a contribution to our stake board."

With the funds collected from the wards, the stake board, under Brother Esler's guidance, purchased teaching aids that they felt would be helpful to their respective departments during the months ahead. They purchased pictures, maps, filmstrips and other materials. In most instances, enough copies of the teaching aids were purchased so that one could be distributed to each ward Sunday School.

At union meetings, stake board advisers demonstrated the use of the newly acquired teaching aids



WORK DAY WITH THE STAKE OFFICERS

From left to right: President Lee A. Stokes, Long Beach Stake President in charge of Sunday School; Superintendent J. W. Esler; Cayle Thomas, Stake Secretary; Lee Stratford, first assistant stake superintendent; Leola Branson and Muriel Esler, librarians; Jean Stokes, Junior Sunday School co-ordinator; and Earl Jones, assistant superintendent.

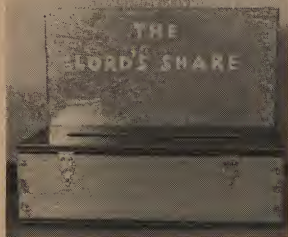
with forthcoming lessons. Each stake board adviser then distributed copies of the aids to the teachers in his department. Teachers were encouraged to turn the teaching aids over to their respective ward librarians after the teachers were through with the aids in the classrooms. The teaching aids thus helped build the respective ward libraries.

Of the program, Superintendent Esler observes: "We had very good success in thus making our teachers acquainted with the new tools and overcoming their fear of new tools." He adds that the stake board has encouraged the wards to provide additional teaching aids for enriching lessons on their own, so that their libraries will continue to grow in materials and use.

At a recent Sunday School convention in Long Beach, the stake board exhibited an array of teaching aids for enhancing specific lessons. There was a little treasure chest for teaching the law of tithing to Junior Sunday School tots. It bore the words, "The Lord's Share." There was another chart for illustrating a First Intermediate lesson on the Word of Wisdom. It showed a "Good Health Train," with cars carrying health-giving freight.

"We are training people in the specific use of these same teaching tools," writes Superintendent Esler, "so that each lesson will be made to live, to become an experience that will be remembered."

Assisting Superintendent Esler in guiding the program are President



JUNIOR SUNDAY SCHOOL  
TITHING BOX

Lee A. Stokes, member of the stake presidency in charge of Sunday Schools; Lee Stratford, first assistant stake superintendent; Earl Jones, second assistant; Jean Stokes, Junior Sunday School co-ordinator; Gayle Thomas, stake secretary; and Leola Branson and Muriel Esler, stake librarians.

You have set a pattern that other stakes could well follow, Long Beach Stake. Keep up the good work!

### A "NATURE" LESSON

NATURE never gets discouraged—  
Nor should we.  
Every Springtime finds her busy  
As can be.  
Undismayed, no blight nor tempest  
Does she heed;  
Let us profit by the lesson—  
And succeed!  
—Benjamin Keech in *Young People's Delight*.



SUNDAY SCHOOL CONVENTION DISPLAY

### GREAT LEADERS INSPIRE US (Concluded from page 208)

#### Moses Receives the Tablets:

In classes of students mature enough to understand, it might be well to call attention to the fact that, as members of the multitude, we may clamor for idols to worship, or for other equally futile solutions to our troubles, little realizing that God, through His chosen leaders, is already working out the only sure, safe plan for us to follow.

The picture of Moses on Mount Sinai will be especially helpful in illustrating several of the Second Intermediate lessons in 1952. This year, 1951, it can profitably be used with the following:

- Course 15 (Advanced Seniors): "A Race of Religious Leaders"
- Course 18 (Gospel Messages): "A Just and Loving Father"
- Course 18 (Gospel Messages): "Living Up to Responsibilities"
- Course 19d (Parent and Child): "Sabbath Day Observance."

Teachers are encouraged to use the pictures only if they are definitely helpful. Many lessons can be enriched and strengthened by introducing such "timeless" leaders, to show that the great, fundamental principles of the gospel of today have proved their worth through the long ages of man's slow progress. Such principles, like the laws of nature, never change.

### KNOW YOUR AUDIO-VISUAL AIDS

(Continued from page 207)

this light-tight closet provides a projection booth into which may be placed permanently, or whenever required, a slide, slidefilm, or motion picture projector.

The closet should be provided with a shelf (preferably adjustable up and down for various types of projectors) on which equipment may be placed with the lens pointing down along the wall toward the diagonal separating wall on which a mirror is mounted. This mirror reflects the beam of light onto the back of a translucent screen built into the wall, properly orienting the picture from left to right when viewed from the classroom. The exact size of screen and mirror will depend on the distance available between the projector and the diagonal separating wall and also the focal length of the lens employed in the projecting machine. Usually it will be desirable that a short-focus, wide-angle projection lens be used, and this will throw a picture about two and a half to three feet wide in a closet five to six feet long—a screen size large enough for the average classroom. A normal focus lens can be used in a closet about twice the length prescribed, or it can be used in the shorter closet if a smaller picture is not a drawback. Clear-cut distances and picture sizes should be determined before final dimensions are drawn up.

By duplicating the conditions described at both ends of the closet, it will be seen that two classrooms can be provided with adequate daylight projection facilities. These facilities require only normal closet intrusion on your floor area and still provide storage space above and below the projection requirements.

The closet door should be provided with lock and key and the hinged blackboard, which closes over the screen when not in use, should be provided with a catch which can only be released from inside the closet—this will reduce the possibility of the screen's being tampered with or damaged when not actually in use. It is desirable that closets be provided with light-trapped ventilation outlets to dissipate the heat given off by the projection equipment. Naturally there should be adequate power outlets provided inside the closet, so that the door may be closed when operating a motion picture projector.

(Concluded on page 217)

THE INSTRUCTOR



# SUGGESTIONS ON THE HYMN OF THE MONTH

Music

September, 1951. "We Give Thee But Thine Own" *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 180.

FOR CHORISTERS: This is a simple straightforward hymn, *devotional* in nature. Although new to our hymn book, it is a widely used hymn of praise throughout Christendom.

It breathes the spirit of thanksgiving and gratitude to our Creator. It is introspective and contemplative in nature and finds the congregation praising the Lord for the manifold opportunities afforded them to serve Him; that by so doing we are but returning

to Him those gifts which originated in Him.

This hymn should be learned easily and quickly by any congregation. There are no technical problems that should prove bothersome. The metronome marking, quarter note equals 84, should not be exceeded. Any variation from this marking should be on the slower side because of the nature of the hymn.

This hymn is addressed to our Heavenly Father. Let us sing it directly from our heart of hearts to our Heavenly Father. It is indeed a true testimony of all of us who love the Church, that when we offer up our tithes, we feel

within us that "We Give Thee But Thine Own." Let all who sing it, be or become supporters of the Church with tithes and offerings. That is the message of this hymn. Let us sing it frequently when we have learned it.

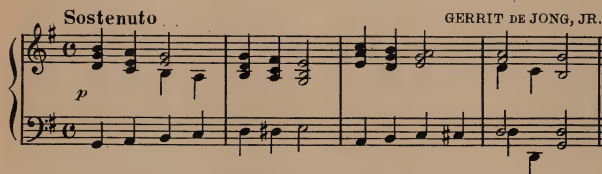
FOR ORGANISTS: Play this hymn fairly loud with a strong bass and with octave couplers. Be sure to play every note without tying any of them together.

It would be well to watch the congregation, in the slight retard the singers are likely to make a pause intuitively toward the end of the third phrase, "thine alone," allowing them also a bit of extra time to get a catch-breath at the close of this phrase. Both the slight retard and the time allowance for a catch breath are desirable for a smooth and musical rendition. Also the first note of the fourth phrase (last phrase) should be held very slightly.

Play the tenor C note in the third phrase with the right hand.  
—Alexander Schreiner

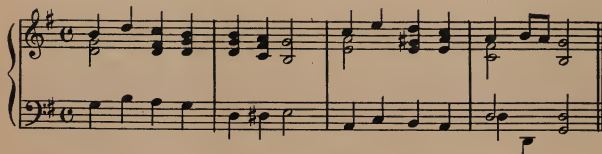
## Sacrament Music and Gem

For the Month of September



### SACRAMENT GEM

God, our Father, hear us pray,  
Send Thy grace this holy day;  
As we take of emblems, blest,  
On our Savior's love we rest.



### TRICKS OF THE TRADE (Concluded from page 201)

from a motivating story into a supervised study period. End the period with a good class discussion in which you can emphasize the objectives of the lesson. In your class have variety; but, have all of the activities fit together into a well organized period of instruction.

You can be a better teacher if you will (1) plan the best physical environment possible for your group; (2) plan the seating of the members of your group; (3) plan your classroom business so you will not waste time and lose the interest of the group; (4) use a variety of techniques and methods and move from one to another without confusion.

# REMOVE THE BARRIERS

Teacher Training

By Florence Corbett

LAST fall when the church outlined a teacher training program to be carried out in every ward, we of Liberty Stake realized the great need for this training in order to equip our classrooms with teachers qualified to make gospel learning a pleasant experience in the lives of our young people. We decided here was a project which must be carried out to its completion, not just started and allowed to drift into indifference and thus obscurity before the course was half over.

## A Selling Job

How could this be accomplished? Remembering the words "You cannot kindle a fire in any other heart until it is burning in your own," we set forth to do a 'selling job' on our entire board and our stake presidency. After exposing them to the values of such a course we received 100% cooperation from both of these groups. With this backing our stake superintendency, at that time consisting of Brother Carmon Black, Brother Alvin Shepherd, and Brother Walton Hunter, worked tirelessly, spending countless hours to carry this enthusiasm into the individual wards. With the help of our stake president, A. Lewis Ellegren, and his counselor in charge of Sunday School work, Walter W. Hunter, they contacted the bishops and the superintendents of each ward. By selling the idea that good teaching builds good attendance, the bishops got behind the movement, working with the ward superintendents and the stake board. A personal contact or call was then made by the bishops to those in their wards whom they felt would be interested in taking the class. The superintendents then followed with their contact or invitation from the lists given them by the bishops.



Photo Courtesy Deseret News Church Section

## FOR DILIGENT STUDY

Four members of the Liberty Stake Sunday School teacher training courses receive their certificates from Margaret Ipson of the Deseret Sunday School General Board. Representing their class of 86 members, these graduates are, from left to right: Mrs. W. A. Wilson, Miss Janice Allen, Mrs. Edgar T. Kelly, and Mrs. Clyde W. McCombs.

## A Second Problem

Having completed this first step, the support of the stake presidency, the bishops, and the ward superintendencies, we were faced with a second problem: where and when were the classes to be held? We found each ward had its own individual problems as to available classroom space and time. The stake superintendency and the teacher trainer assigned to the ward worked with the ward superintendents in ironing out these problems. Several wards had members of their present teaching staff who were desirous of taking the course, which made it impossible to hold the class during Sunday School time. Other wards

had insufficient classrooms to handle another group during Sunday School. Therefore, when the classes were organized and ready to go, we had the following time schedule for the seven wards in the stake. Two classes were held during the Sunday School class time, one at 9:15 A.M., three directly after Sunday School, and one from 10:30 until the beginning of the Sunday School class period.

The teacher trainers for the various groups were members of the Sunday School stake board called to handle the job because of their experience and attitude in the teacher training effort. Using the course of study outlined in *The Instructor* we found a wealth of material in the suggested references, namely, the Teacher training Supplement, "The Master's Art" by Howard R. Driggs, and Dr. Wahlquist's "Teaching as The Direction of Activity." Each teacher was given a free hand in the supervision of her class and the presentation of the material to be used. Throughout all the classes we endeavored to bring into the lessons the use of all visual aid materials so the trainees would have the opportunity in their learning experience to see the effectiveness of charts, pictures, maps and diagrams in putting over the lesson aims. The blackboard was used almost constantly for outlining, presenting word pictures, drawing diagrams, etc. It was our objective to have each individual lesson act as an example of good teaching and adequate preparation along with presenting the outlined techniques of the teaching process in order to increase its *carrying over* power. Throughout the course assignments were made to the various class members, and many times guest teachers were invited to present lessons for which they were specially qualified.

The stake presidency, bishops, and

ward superintendents continued their interest and enthusiasm throughout the entire course, visiting the classes whenever possible, and doing everything that was asked of them to promote the class interest.

The percent of attendance at these classes during the approximate seven months in which they were held has been positive proof to us that it can be done if we are willing to put forth the effort. The number completing the course in each ward is as follows: South Second 8, North Second 14, Third 16, Eighth 14, Ninth 7, Harvard 13, and Liberty 14. This makes a total of 86 who have successfully completed the teacher training course as compared to 18 last year when the class was conducted on a stake basis with but one class held for all seven wards to attend.

### Recognition

At the completion of the classes in April, President Elggren and President Hunter again concretely proved their support and cooperation in our teacher training endeavor. At the Sunday night session of the Liberty Stake conference held May 6th we were given time to award certificates to the trainees who had completed the course. A great deal of time and thought went into the selection and preparation of these certificates. We wanted them to be attractive, something to be kept and cherished, also to show our pride in the accomplishment, the individual effort of each trainee. The certificates were specially printed for the occasion showing completion of the teacher training

course, and had the signatures of the stake superintendent, the teacher trainer, the ward bishop, and the ward superintendent. Our stake clerk, Brother Richard Andrew, who is an exceptionally beautiful penman, filled in the name of each trainee and

THE May, 1951 Instructor gave rather complete instructions, from the Teacher Training Committee, on the recruitment of teachers for the teacher training classes, the methods of class organization, and details incident to a successful beginning of the program for the coming year. Stake and ward superintendents might review this article with profit as a check to see if everything is in readiness for the opening of the classes September 30.

The first lesson in the Teacher Training Manual is, "A Successful Beginning." It is planned for the first class period September 30.

—H. Aldous Dixon

the date issued, giving to each certificate a more personal touch. Sister Margaret Ipson of the general board made the presentation. To stand before that vast audience and receive a certificate of accomplishment from the hands of a general board member, through the recognition of the stake president, left an impression

upon the hearts of those trainees which we feel will add inspiration to their teaching efforts for years to come. Also this scene has inspired within the hearts of many in that audience the desire to take part in future training classes.

### Proof Positive

After the presentation of the certificates those who had labored as teacher trainers for the course were given the greatest tribute they had ever experienced. Unknown to them, the members of their groups had decided to express their appreciation of the training course to those who had taught the classes. A book, autographed by each member of the class, was presented to each teacher trainer by her respective group. If we had ever doubted, and we had had our moments, this was positive proof that the effort, worry, and time spent in organizing, and guiding this training project to its conclusion was well worth every hour spent!

It can be done! Yes, it can be done, but it takes immeasurable work, understanding, cooperation and enthusiasm. "Enthusiasm is nothing more or less than faith in action. Faith and initiative rightly combined remove mountain barriers and achieve the unheard of and miraculous." Without the enthusiasm of our stake superintendency, the cooperation of our stake presidency, bishops, and ward superintendents, and the initiative of our teacher trainers the Liberty Stake teacher training program would have had quite a different ending.

### KNOW YOUR AUDIO-VISUAL AIDS\*

(Concluded from page 214)

picture machine. It is also suggested that a loud-speaker grill be provided in the wall above the screen, so that the conventional loud-speaker of a motion picture projector can be placed on the shelf immediately behind the grill to provide the sound for synchronized movies. The placement of a loud-speaker in this position will also greatly enhance the presentation of any transcriptions or phonograph records which may play a significant part in the teaching of lessons—the record playing equipment can be placed in the closet just like the projection machines.

One of the chief factors contributing to successful daylight projection lies in the degree of "blackness" behind the screen. This is why it is desirable to enclose the projector as

much as possible and to exclude unnecessary light from the screen. It will be seen, therefore, that it will also be desirable that the inside of the closet, at least that part which might be termed the light tunnel (which carries the beam of light down to the mirror and screen), should be painted dead black. Under perfect conditions of "blackness" behind the screen, it is even possible to operate a daylight screen without darkening the room at all, although results will always be greatly enhanced with a partial darkening of the room.

It is realized that complete data is missing from this article, but the necessities of individual layouts will determine special dimensions. The basic idea underlying the suggestion

presented here can be adapted to almost any condition and plan, your architects, or local visual aid dealer can be relied on to cooperate with you.

It may be repeated that only one or two of your classrooms need be prepared in this manner. These rooms may then be used as "substitute" classrooms into which any group may be interchangeably placed, whenever a special projection aid picture is to be presented.

“BOOKS are the treasured wealth of the world, the fit inheritance of generations and nations.”

Thoreau

\*For diagrams see *The Improvement Era*, January 1949, page 20.



# ORGANIZING A SUNDAY SCHOOL LESSON

*Ward Faculty Lesson for September*

*By Edith Bauer*

ALL teaching involves organization. The effectiveness of a lesson may be largely dependent on the thoroughness and care with which its organization is accomplished. A lesson organization plan involves much more than an outline of the materials to be taught; it is actually an organization of materials and procedures which may be utilized by the teacher in guiding the students through a desired learning experience.

## *I. Importance of Planning*

Planning the organization and presentation of a lesson is probably the most important process for a teacher preparing to meet his Sunday School class. The value of planning has been demonstrated in many fields of endeavor, but it is doubtful if it has a greater importance in any field than in an activity as complex and significant as teaching.

Young teachers sometimes develop the erroneous idea that experienced teachers do not need to plan the organization and presentation of a lesson. It may be true that an experienced teacher will need to do less detailed writing as he plans his lesson than will the novice, but the planning of the "strategy" for accomplishing the objectives of his lessons will be just as thorough. It is doubtful that "peak teaching performance" ever results from a habit of going to class with hazy ideas of how the lesson hour will be spent. A teacher who values the weekly hour he spends with the members of his Sunday School class will do well to learn to plan expertly. Thorough preparation and intelligent planning give the best assurance that lessons will be interesting and worthwhile to the students. The following list suggests some of the important values

which Sunday School teachers have mentioned as the rewards of planning lessons.

1. Helps the Sunday School teacher to relate the objective of a lesson to the general aims of the Sunday School.
2. Enables a teacher to anticipate problems and to be ready to meet situations.
3. Aids teachers in maintaining student interest and enthusiasm.
4. Helps the teacher to be more resourceful in recognizing pupils' needs, and utilizing pupils' interests.
5. Tends to insure that relative values of various instructional materials and procedures are given proper consideration.
6. Reduces the amount of trial-and-error in teaching because of more meaningful organization.
7. Contributes to teachers' feeling of self-confidence.

## *II. Essentials of Good Planning*

The focal point of our teaching in any Sunday School should be the members of our class rather than the lesson materials. The materials and procedure which are used for a lesson are important; but only as they are selected and organized for the purpose of guiding the student to develop some understanding, skill, attitude, or appreciation which will cause him to be a good Latter-day Saint. Effective planning can never be accomplished apart from the students who are to be taught. Good planning is the means by which a teacher relates lesson content to his students' interests, needs, and capacities. The ideal in planning would be achieved if, in consideration of the individuals in his class, a teacher could know *"what* to teach, *how* to

teach it, and *when* it had been taught. However, perfection in teaching, as in other activities, is an ideal toward which we strive, but few, if any, achieve.

Many types and variations of lesson plans are used by teachers, but certain characteristics are basic to them in preparing any well-organized lesson. In planning a lesson a teacher should be concerned with answers to the following questions:

1. Why am I going to teach this lesson?
2. What am I going to teach?
3. How am I going to teach it?
4. How can I evaluate the learning which takes place?

The following listing gives the characteristics which are generally considered essential to a lesson plan:

1. Worthy and attainable aims and objectives which are clearly formulated.
2. A problem, question, or an assignment that provides for pupil motivation.
3. Good selection and organization of instructional materials to be used in obtaining the objectives, including teaching aids and supplementary materials to be used.
4. Carefully chosen procedures which make effective use of materials.
5. Provisions for an evaluation and application of pupil learning.

## *III. Procedures in Organizing a Lesson*

In order to avoid errors which are sometimes made in the work on specific lessons, the details of a procedure for achieving the characteristics listed above are given. The procedure is purposely simplified to encourage direct attention, and to

allow great flexibility in the use of a variety of methods in organizing the materials and experiences of a Sunday School lesson.

#### A. Formulating of the Objective

The formulation of the objective or objectives of the lesson is a most essential step. It serves several important purposes. It is the starting point for the organization and the center of orientation, determining the emphasis, materials, procedures, and evaluations which should be used. It gives direction and purpose to a lesson by helping to direct student activity and interest toward worthwhile ends.

It is generally agreed that both general and specific objectives should be stated for each lesson. The general objective gives proper perspective and helps the teacher to relate the lessons to each other. Specific objectives are necessary to focus attention on the contact and procedure of a given lesson. The objectives should be related to student needs and work toward the accomplishment of general aims. Since the lessons taught in Sunday School should be justified in terms of *desirable changes in behavior*, the objective of each lesson should be expressed in terms of the type of learnings which are to be emphasized. For example, the objective: *"To help pupils to develop an understanding of why our many blessings and opportunities multiply our responsibilities"* creates a different approach and organization to a lesson than does the objective, *"To inform pupils in regard to the importance of living worthy lives."* (See *June Instructor* page 185)

In setting the objectives of a lesson the teacher must be realistic. The inexperienced teacher commonly makes an error in attempting objectives which are far too ambitious for the time allowed. With experience, teachers learn to be less concerned with a quantity of new materials, and will seek ways of using materials and activities to create meaningful learning experiences.

#### B. Devising an Approach

Psychologically speaking, "beginnings" and "endings" are especially important. The approach to a lesson should be more than merely a way to start a lesson; it can be used to establish the atmosphere of the lesson, to reflect the teacher's understanding of the relationship between his student and the topic, to arouse

interest, and to gain the appreciation and cooperation of the pupils. The effect of a teacher's beginning a lesson with such an unimaginative approach as "Today, we are going to talk about lesson nineteen," is not difficult to imagine.

There are probably as many different approaches to a topic as there are teachers and students. Mentioned here are only a few types of approaches which can be used with many variations:

1. A challenging question may be used as an approach to a discussion.
2. If the problem is related to student interest and worded to be a challenge, the presentation of new materials in the form of a problem can be a useful approach.
3. The reading in concert of appropriate scripture may sometimes be used.
4. The main idea of the lesson may be effectively introduced in a slogan, presented by means of an attractive poster.

#### C. Selecting and Organizing Lesson Materials

The materials to be used in any lesson must be selected on the basis of contribution to the realization of the objective—the end sought. While much material related to the objectives of the lessons is given in the class manuals, the teacher of the Sunday School class should enrich the lessons by utilizing other teaching aids including graphic materials, recordings, concrete objects, and excursions.

Teachers usually have a more meaningful and usable organization if the material is developed around a few central problems, or pived questions. Outlining is useful in making certain that no important phase of the lesson material is neglected. The outline should contain all the main principles, facts, concepts, and illustrations to be developed and discussed in class. The outline should include such items as specific page references, and factual material the teacher may need which is not important enough to commit to memory. While lesson materials related to the objectives of the lessons are given in manuals, a teacher should do some reorganizing and enriching of the materials in order that the content of the lesson might be related to the special abilities, interests, and needs of the members of his class. *A teacher has the responsibility of integrating as well as facilitating learning.*

(See sample of form for lesson plans page 220 this issue.)

#### D. Planning the Procedures

Planning the procedures of a lesson involves the consideration of many possibilities. Sound procedures utilize pupils' interest as the point of departure in enriching pupil experiences. The procedures to be used will be selected in terms of the teacher's understanding of the members of his class. *The main focus of the learning experiences should always be on the student.* Procedures include all the essential activities of the teacher in presenting the lesson materials or in guiding a learning experience. She may plan to give a lecture on certain aspects of the lesson, to develop a dramatization, to use some special aids, to use a challenging question, or to utilize an appropriate illustration.

Procedures should take into consideration both group and individual interests. A variety of activities provide for the differing capacities and needs of members of the class. *It is the procedures the teacher uses which bring learning materials into functional relation with the members of the Sunday School class.* One of the most effective means of providing for individual differences is using proper variety in classroom method. It is desirable to employ more than one type of procedure in each lesson period. Teachers should select procedures which will invoke the maximum response from the student.

The choice of the method, or procedure, to be used is important, but the careful planning of the details of its use is equally important. For example, if a discussion method is to be used, teachers must frame questions so that they will help the members of the class to analyze the problems involved.

#### IV. Writing a Lesson Plan

While a teacher does a great deal of his preparation and organization at times when he is about his other work, it is doubtful if he will do his best job of organization without reducing the plan to written form. There is something about writing which makes for conciseness of thinking. A lesson committed to written form makes a convenient record for evaluation of the lesson, however, a given plan should never be used more than once without some revision.

A plan form should be viewed as  
(Concluded on page 223)

Figure 1

# A SUGGESTED PLAN FORM FOR A SUNDAY SCHOOL LESSON

Lesson \_\_\_\_\_ Class \_\_\_\_\_ Date \_\_\_\_\_

Objective:

- A. Statement
- B. (Listing of types of learning involved)

Special Aids

(Helpful to list special materials to be prepared, or to be obtained for presentation of the lesson.)

What to teach (Selected and organized to accomplish objective)	How to teach (Selected to obtain objective)
Evaluation:	

## V. Evaluation

Because the time spent with a Sunday School class is so limited, teachers should be challenged to do superior teaching. The careful planning of the organization of the material and procedures is the best assurance that the objectives of the lessons will be achieved. The materials and procedures used in a lesson should be viewed as a means to the end; while lesson planning must be realistic and take into consideration the limitations of both teacher and pupil and still provide opportunities for creative activity and endeavor.

The use of a check-list to evaluate success in organizing a Sunday School lesson might be used. If used week by week, a record of progress would undoubtedly become apparent.

### HOW WELL DID YOU ORGANIZE YOUR SUNDAY SCHOOL LESSON

1. Did you formulate a worthy and attainable objective?
2. Did you list the types of learning which was involved in achieving the objective?
3. Did you consider the interests, abilities, and experiences of the members of your class as you were planning your lesson?
4. Did you study your lesson manual carefully?
5. Did you outline the materials you planned to use?
6. Did you provide the best illustrative material available?
7. Were the guide questions you used crucial to the lesson?
8. Did you consider several possible procedures by which the objective could be achieved before you decided on the specific details to be used?

9. Did you budget the class time to be sure the essentials of the lesson would be accomplished during the lesson time?
10. Did you provide a means of evaluation, conclusion, or summary?
11. Was your approach to the lesson effective?
12. Did your lesson achieve the objective for which it was planned?

### Suggestions to class leader

1. Through discussion of material given and an exchange of teaching experiences, emphasize the importance of intelligent planning and organizing of Sunday School lessons.
2. Evaluate the suggested forms for lesson organization. How can they be of value in organizing and evaluating Sunday School lessons? Emphasize the importance of using a form as a means for improving teaching. A lesson plan is a guide not a directive.
3. Follow through the procedure of planning a Sunday School lesson. This could be especially meaningful if planned to demonstrate the planning for two classes of widely varying background experiences, interests, and abilities.
4. Discuss the value of using a check list to evaluate the weekly planning of Sunday School lessons. Discuss the items included in the check list as given in this lesson and suggest any revisions which will make it of greater value to your teachers.

### References:

Previous lessons in this series, especially Lessons 4, 5, and 6. Sunday School lesson manuals and teacher's supplements.



# GENEROSITY TOWARD OTHERS

*Junior Sunday School*

*By Marie F. Felt*

THERE is but one yardstick, as I see it, in measuring the quality and effectiveness of one's life. That yardstick is the life of Jesus Christ and the example he set for us.

As we approach a consideration of the topic "Generosity Toward Others," we may look with deep appreciation upon the generosity of our Heavenly Father. Through his generosity we enjoy the earth that he created and upon which we live. Also through his generosity and bounteous blessings we are surrounded with things that grow in beauty and rich abundance. All that we have and are comes through the generous blessings bestowed upon us through the kindness of God, our Father.

Generosity is expressed in the giving of oneself, one's talents and one's understanding heart to the appreciation and problems of others. "He who would find his life must lose it" is the counsel of our Heavenly Father.

Through the generosity and kindness of our Heavenly Father, Christ was sent to this earth to teach all of us how to live so that we might return in due time to the presence of God.

Christ, as he walked the earth, spent his entire time in the service of God and mankind. His mission was to teach the laws and commandments of God to mankind and not to accumulate and surround himself with the things of this world. He said, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

In his generosity and compassion, Christ made the blind to see and the lame to walk. He raised the dead. He spent hours and days on the mountainside and by the Sea of

Galilee teaching those who wanted to hear what he had to say. He visited and taught in the Synagogues. He talked with Nicodemus and the rich young man. He was the constant companion of the twelve apostles whom he had selected to serve with him. As he hung on the cross, his thoughts were not of himself but of others. With generosity and thoughtfulness he spoke to John and said, "Behold thy Mother." To Mary he said, "Behold thy son." But the final and greatest act depicting generosity in this life was when he said to the Father about those who had crucified him, "Father, forgive them for they know not what they do."

But generosity is not born a part of our nature. It is a thing that must be learned and cultivated. When a little child first enters the Nursery Class, he is usually in the "Mine" state. Everything he has or sees is "Mine." He is not inclined to, nor does he desire to share what he has with others. As time and experience proves to him that others also have things that belong to them and which he may not have without their permission, he gradually arrives at the stage when the scope of his social life widens and he is willing to be generous on a limited scale. He becomes increasingly generous as he shares his possessions and collections with others.

Now what opportunities do we provide in Sunday School through which children may learn and experience the joy of generosity and sharing? The opportunities provided must be on the children's level of understanding and in keeping with their normal development. In planning a teacher must first understand how much sharing little children are, by nature, able to do and then provide opportunities and environments that will encourage and create with-

in them a favorable attitude toward sharing. A two and a half year old child may bring a favorite toy or book to Sunday School to show others but he is generally not able to share them. A three year old is beginning to share toys and do less hoarding.

The vocabulary used by the teacher during her conversation with the children in which she repeatedly uses the words "share" and "take turns" in connection with a child's allowing another to use or have what he is playing with will aid in giving meaning to these words. Also in conversation the words "I" "my" and "me" predominate with little children. These will be replaced by "we" "ours" "together" "share" and "give" as the child hears, sees and experiences these words in connection with concrete experiences which are the teacher's responsibility to provide.

Let us take an example from the Nursery Department of what is meant by providing opportunities for expressions of generosity. A part of the nursery program includes the use of toys. We find on page 33 of the manual "Sunday Morning In The Nursery," help in understanding the place of toys in religious education. Among other things we are told that "there must also be opportunities for the sharing of experiences and privileges." . . . It is through play, not listening, that a nursery child receives his fundamental religious concepts. He begins the religious interpretations of his own life as he participates in play with his own age group. . . . Toys provide an environment where children learn to share, to lead, to follow and to grow in social skills." He cannot learn to be generous if he has nothing with which to be so. Our responsibility is to provide the needed material and equipment and to create

opportunities where generosity on the part of the child is nurtured.

President Grant once said, "Let our actions count. That is the thing of real value."

If generosity is a desirable attribute let us see what opportunities an alert teacher in the Junior Sunday School may give to the children who attend.

All of us love beauty, I am sure. During the times of the year when flowers are abundant in your locality, children will frequently bring some of the blooms to Sunday School. A wise teacher will express her appreciation profusely and find an opportunity sometime during the morning to let those present know how happy we are for the flowers that Johnny (and others) brought to share with us and to make our Sunday School more beautiful. This will encourage generosity again.

Birthdays and Christmas find many new books in the homes of our children. These, most children would like to share with others in their Sunday School class if we encourage this form of generosity.

If you have a room where pictures may be placed on the wall (Scotch tape is good for this purpose), or a project where scrap books play a part, children will become very generous with their time in finding appropriate pictures to bring to Sunday School if they know that you want and appreciate them.

Children also, will be generous with their time in helping others to do things if encouragement and appreciation is their reward. For example, little children should not be rushed in removing or putting on their wraps. Where a child is small and the task is a bit difficult, how fine it is to encourage another child who can do the job, to be generous enough and thoughtful enough to assist.

Active participation in singing, praying, reciting short poems, telling appropriate stories or incidents, sharing a book, a toy, a flower or some other prized possession is an evidence of generosity toward others by the one performing the act.

As teachers, let us be on the watch to provide opportunities for our children to see generous acts being done and provide opportunities for them and encourage them in doing generous deeds.

Christ has said of such things, "Whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Next month's article will be "Tolerance, Acceptance of Differences," by Beth Hooper.

### SACRAMENT GEM

Heavenly Father, while we eat  
Of the holy bread this day,  
May it bring a blessing sweet  
To each one we humbly pray.

I have a little brother  
I love him, course I do.  
But he always wants the wagon  
Long before I'm through.

When he says, "please," he gets it.  
For I'm polite as he.  
Besides, Santa left a little bit  
For brother, don't you see?

—Jessie H. Olson

THERE are two little birds on my  
window sill.  
I watch them each morning their  
tummies to fill.  
With cake crumbs I leave there, or  
sometimes it's wheat.  
I'm sure they would thank me if  
they could but speak.

—Jessie H. Olson

I love to come to Sunday School  
We're taught to sing and pray,  
And learn about our Savior  
And His goodness day-by-day.

He loves the little children  
And hopes they will do right.  
He promises to bless them  
If they try with all their might.

—Jessie H. Olson

WE have a little sister,  
I think she's two days old.  
Daddy says she's tiny,  
But worth her weight in gold.

He pinched my cheek and kissed me,  
As he put me in my bed.  
"You're worth a dime, my darling",  
He winked and softly said.

—Jessie H. Olson

NOW our Heavenly Father, We  
bow our heads in prayer,  
To thank Thee for Thy goodness,  
and Thy protecting care.

—Jessie H. Olson

### MY TOP AND I

MY top is humming a  
happy song.  
It hums and hums the whole  
day long.

M-m-m, m-m-m, m-m-m.  
(turn to showing top motion)

### SONG OF THE POP CORN

Pop — pop — pop!  
Says the Pop-corn in the pan  
Pop — pop — pop.  
(jumping motion to show popping corn)

A verse which promises spring

### AN OPEN SECRET

Pussy Willow had a secret  
That the snowdrops whispered her,  
And she purred it to the south wind  
While it stroked her velvet fur;  
And the south wind hummed it softly  
To the busy honey-bees,  
And they buzzed it to the blossoms  
On the scarlet maple trees.

And these dropped it to the wood  
brooks  
Brimming full of melted snow,  
And the brooks told Robin Redbreast  
As he chattered to and fro;  
Little Robin could not keep it,  
So he sang it loud and clear  
To the sleepy hills and meadows  
"Wake up! Cheer up! Spring is  
here!"

—Unknown

### WISHES

I N winter I often wish  
That I could go away and fish  
Where the sun is always warm  
Out on some shady old farm.  
But when old summer rolls around  
And I must weed our garden ground,  
Then I know it would be nice  
If we had only snow and ice.

### Action verses

#### DRESSING

It's fun to get your  
Clothes on fast,  
When you get up each day.  
Then wash face, hands,  
Brush teeth, comb hair,  
You're ready now for play.

But when you're slow as  
Slow can be,  
If you'll just watch the sun,  
You'll find he rises,  
Then he sets,  
You don't have time for fun.

Verse 1. Smile broadly and go through motions of dressing; go through motions of washing face and hands, combing hair, brushing teeth.

Verse 2. Pretend to dress slowly; point to sun; make circle with arms to indicate sun and hold arms high over head then lower to one side to show rising and setting of sun; shake head as though sad because of no time to play.

## BILLY JOE AND THE RAIN

BILLY Joe Blackwell has so much fun on his grandfather's farm. It was the best vacation he could have. How much fun it was to play with the dog and the little lambs. He liked to feed the chickens and the cat. It was so interesting to stand by grandfather as he milked the cow. To run in the big pasture where the colt frolicked, and climbing the apple trees was the most fun of all. Just being out in the sunshine made Billy Joe Blackwell very happy.

Billy Joe Blackwell was very unhappy one morning when he got out of bed and could not see the sunshine. Drops of rain were pitter patter on his window. He dressed and went down stairs.

Grandfather came in and took off his rubbers and raincoat just as grandmother put a golden, crisp waffle on his plate. It didn't take grandfather and Billy Joe very long to get washed and ready to eat for by that time Billy Joe's plate had a waffle on it too. He should have been very happy for there was butter and honey to put on his waffle, or raspberry jam. But Billy Joe looked very sad. He looked at the raindrops on the window pane and then his eyes looked like they had raindrops in them.

"Why, Billy Joe," said grandfather, "you look so sad, what is the matter? Don't you like waffles?"

"It's the rain I don't like," sighed Billy Joe. "I hate the rain."

"Why?" said grandmother.

"I want to go outside. I want to climb the apple tree and run in the pasture. The rain has spoiled all my fun."

"It won't rain forever," said grandfather.

After breakfast grandfather put on his rubbers and raincoat. He had to feed the animals; they had to eat even when it rained.

Nothing grandmother suggested to do was any fun. Billy Joe was sad all morning. He was sad all day because the rain kept coming down.

The next morning the sun was shining as bright as ever. Billy Joe Blackwell was as happy as ever. He ran to the barn to tell grandfather breakfast was ready.

After breakfast grandfather took Billy Joe by the hand. "Come, I want to show you how the rain helped us."

"See all these beautiful flowers. The rain makes them grow. Without the rain this grass would get dry and brown," said grandfather.

They walked over to the garden. "See those tomatoes? They must have rain. Under the ground vegetables are growing." Then grandfather pulled some long orange carrots and some red beets out of the ground. "We'll take these in for grandmother to cook for dinner." Billy Joe pulled some of the beets. It was fun to find a big one and pull it up. "We couldn't pull these vegetables if the rain didn't keep the ground moist. And what's more they wouldn't have grown without the rain."

"The rain makes these cabbage heads nice and crisp," said grand-

father as he walked over to the cabbage rows.

"May I pull one up?" said Billy Joe. "We'll cut it off with my pocket knife," said grandfather.

After they carried the vegetables to the house Billy Joe wanted to go to the pasture and climb the apple tree.

"See how shiny the leaves are on the apple tree," said grandfather. "The rain washed off all the dust."

"Before you climb the apple tree come with me just beyond the pasture."

Billy Joe and grandfather hurried past the pasture fence, and through a meadow.

"Why, I haven't seen this pond before," remarked Billy Joe. See the ducks over there, where did they come from grandfather?"

"The rain made the pond, then the ducks came to swim. If you are quiet you can watch the ducks bob their heads in the water."

Billy Joe watched the ducks swim and bob their heads in the water.

"There is water running into the pond, grandfather, where does it come from?"

"The rain brought the water."

"I didn't know the rain helped us so much," said Billy Joe. "It made me sad to have to stay in the house."

"But the sun always shines after the rain and then the world is more beautiful than ever."

Billy Joe smiled and said, "I can see that now."

—Lorna C. Alder

## ORGANIZING A SUNDAY SCHOOL LESSON (Concluded from page 219)

a functional aid which can help a teacher clarify the organization of his lesson. Forms will differ. Some teachers do little more than a brief sketching of the objectives, materials, and procedures to be used; others use detailed printed forms. Experienced teachers usually write a plan in less detail than does the inexperienced teacher. (This does not mean they prepare less carefully.)

The heading of a plan usually includes the topic, date, and objectives. One of the most commonly used and servicable arrangements for the body of the plan consists of two verticle columns giving content and procedures. (A sample of the lesson plan form is given in Figure I, page 220.)

## ROOM AT THE TOP

NEVER mind the crowds, lad,

Or fancy your work won't tell;  
The work is the work for a' that

To him that doeth it well.

Fancy the world a hill, lad;

Look where the millions stop—  
You'll find the crowds at the base,  
lad;

There's always room at the top.

Courage and faith and patience;

There's space in the old world yet.

The better the chance you stand, lad,

The farther along you get.

Keep your eye on the goal, lad;

Never despair or drop;

Be sure that your path lies upward;

There's always room at the top.

—From *Crit*

## WORD OF WISDOM:

THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

—Balfour

## "PITCH PINE TALES"

By Dr. Howard R. Driggs

Very interesting stories.

Full of adventure! boys especially should enjoy reading the book.

Some stories are suitable to be told to younger groups.

—Margaret Ipson



# HUMOR, WIT, AND WISDOM

## COULD BE

"What is the Mason and Dixon Line?"  
"It's the division between 'You-all' and 'Youse-guys.'"

## A COMPLIMENT?

Sal: "You mean your teacher said your singing was 'heavenly'?"

Pal: "Well, practically that. He said it was 'unearthly.'"

## OBSERVING LAD

Manager: (To new office boy) "Well, my lad, how are you getting on? Do you think you will like the business? We need men with intelligence!"

Boy: "O yes, sir; I have only been here two weeks, but I have found that out."

## DON'T LET IT HAPPEN TO YOU

"Why did you stop singing in the choir, Thomas?"

"Well, one Sunday I was ill and didn't sing, and a lot of people in the congregation asked if the organ had been fixed."

## BEWARE

Definition of the slot machine: Civilian booby trap.

## JUST LEVEL THEM OFF

When Mike saw the mountains in America, he wrote to his friend Pat back in Ireland:

"Come over here at once and start farming. They have so much land, they are piling it up in hills—they have no place to put it.

## GOOD QUESTION

"Why do you weep over the sorrows of people in whom you have no interest when you go to the theater?" asked the man.

"I don't know," replied the woman; "why do you cheer wildly when a man with whom you are not acquainted slides safely into second base?"

The one who thinks our jokes are poor, would straightway change his views,

Could he compare the jokes we print with the ones we didn't use.

Too many people are like buttons—always popping off at the wrong time.

Like roosters, some men believe the sun rises because they crow.

Show people that you are a live wire, and they won't step on you.

He who stands high in his own estimation is still a long way from the top.

Religion is meant to be bread for daily use, not cake for special occasions.

It has been said that home is the place where part of the family waits until the rest of the family brings back the car.

No matter what happens, there is always someone who knew it would.

Charity should begin at home. What causes so much trouble is that so many people don't stay home long enough to begin it.

If you want a place in the sun, you must expect to get a lot of blisters.

There are too many people in too many cars in too much of a hurry going in to many directions to nowhere for nothing.

## THE KEEPER OF THE LIGHT

The great Bartholdi statue (Statue of Liberty) is but a symbol. Keeping alight the *living* torch of liberty is our high privilege. The torch enlightens the minds of millions. On its light depends the ability of our own people to govern themselves wisely, and to promote their welfare. The illumination in men's minds has grown steadily brighter. What it has helped one free people accomplish thus far is the inspiration of hopeful millions everywhere. American *freedom* is the secret of its progress in peace. Now, and in war, it has helped to weld the nation into an unbeatable fighting and production team to defeat freedom's enemies. Ours is the sacred responsibility to keep the light of freedom burning, and to make its radiance gleam further along the path of human progress.

—Author unknown

THE INSTRUCTOR



# WHEN WINSTON CHURCHILL SPOKE

## *Up From Life*

THE world was heaving with unrest. Mussolini's bombs had been raining death on helpless Abyssinia, while a nervous Europe watched. Hitler's goose-stepping legions were growing in power in Germany, and only a few days before the Fatherland had adopted the Nazi flag as its national emblem. In America, people talked about the shocking assassination of a rising dictator from the deep South, Huey Long.



WINSTON CHURCHILL  
*Glowed with Greatness*

In Great Britain, an election campaign was in progress. On this particular November night, The Right Honorable Winston Churchill was speaking in Loughton Town Hall, in London's suburbs. I sat directly in front of him at the press table.

As he warmed into his text, Mr. Churchill presented a beaming figure. His hands were pushed deep into the large pockets of his black, three-buttoned, semi-formal coat. His ruddy, heavy-jowled chin rested on his blue, white-dotted bow tie, and his balding head shined like a red apple under the bright light above.

The portly statesman seemed to be having the time of his life. He chided the Socialists, the opposing party. He rippled through a humorous anecdote about the opposition's leader, George Lansbury. Then his mood changed as he cast his thoughts toward continental Europe. He saw ominous clouds ahead. He spoke frankly, with a prophetic eye, of imminent dangers.

Here was one of the twentieth century's great orators. Here was a man whose resolute leadership and gifted speaking were to lead his country and her allies through the world's darkest hour of war up to that time. He was not Britain's Prime Minister at the time. He was ready. But the people were not ready for him.

But on that November night in 1935, before a crowded hall, Winston Churchill glowed with the greatness that was within him.

Yes, Winston Churchill was a gifted man. But he did not become a swaying orator the easy way. The mighty music of his words was no accident. He had

become a great speaker through blood, sweat and toil.

Phyllis Moir, in her popular book *I Was Winston Churchill's Secretary*, explains that Winston Churchill was born with a palate defect that caused him to stutter. He grew up with it. It remained with him, even unto the momentous years of World War II. Miss Moir tells how pronounced she found his lisp in taking dictation from him. In his frequent outbursts of excitement, she found he stuttered.

But never did Mr. Churchill stutter on the platform. There, Miss Moir herself could not even detect the lisp.

The biographer further explains that for many years, before entering into discussions in the House of Commons, Winston Churchill would learn by heart two or three—and on occasions as many as six—talks. Then he would be prepared for most any turn of the debate on the floor.

Mr. Churchill has not been known as a good extemporaneous speaker. His world-moving messages have been prepared. Long, determined preparation brought him power even in face of a tremendous handicap.

And he did more than prepare well. He *lived* his messages. He knew the horror and fury of war, firsthand. As a youth in the Boer War, he rescued wounded soldiers, and then was captured while returning to besieged comrades. He made a story-book escape. In World War I he served as First Lord of the Admiralty, and also as a lieutenant colonel close to the trenches in France. Through World War II he moved through bomb-battered Britain—buoying up a heroic people fighting for their lives.

That November night in 1935 when I watched a master orator majestically sway his audience, I witnessed the fruits of resolute preparation—long and hard.

Excellence in most all things glistens with the sweat of persistent preparation. Churchill was not satisfied with mediocrity. He hungered to excel, and he was willing to pay the price—the price of unrelenting toil.

Similarly, outstanding Sunday School teachers are generally those who know the power of solid, continuing preparation. They usually don't just "happen." They are souls, too, who *live* as they teach. The Church of Jesus Christ of Latter-day Saints has many of them. We need many more.

And the way to mastery, Winston Churchill has best described in his favorite scriptural quotation (according to Phyllis Moir):

"Ask, and it shall be given you, . . . knock, and it shall be opened unto you: . . ." —Wendell J. Ashton